

THE ECLECTIC REVIEW

FOR AUGUST, 1820.

Art. I. *The History of Java.* By Thomas Stamford Raffles, Esq. late Lieut.-Governor of that Island and its Dependencies, F. R. S. and A. S. Member of the Asiatic Society at Calcutta, &c. &c. 2 Vols. with a Map and Plates. 4to. pp. about 1100, Price 6l. 6s. London 1817.

THIS work displays a liberal, enlightened spirit, and comprehensive observation ; and exhibits a great variety of interesting facts. Its obvious fault is, that it is much too long. According to any reasonable scale formed on the immense multiplicity and accumulation of our rapidly increasing geographical information, nothing that is known of Java, and probably nothing that *can* be known, can fairly claim to stand forward in the breadth of eleven hundred close quarto pages. At least, such an extent of writing was not due, we think, till the work could have furnished a concise descriptive survey of the whole Island, an account of whatever is most remarkable in its antiquities, and a display of what is most peculiar and important in each department of its natural history. Some allowance may very justly be claimed for the peculiar interest felt by the Author in an island over which he had so worthily and beneficially exercised the office of governor, and for his desire to have the concerns which he had administered, and his system of administering them, placed fully under the public judgement. If he wished also to assist that judgement, by accurate authenticated information, to decide on the wisdom of the policy which had surrendered back the Island to the dominion which had never done it any good before, and from the effects of which the unfortunate barbarians were beginning to give some signs of the possibility of being saved by such a course of measures as he was adopting,—that too was an object to claim some exemption from a rigorous limitation of space. But after every fair allowance, the work is still much too large. It appears so especially when we recollect that Java is now no longer an object of any *direct* concern to this country. Had it remained in our possession, to become another large pro-

vince of the Eastern empire, and an additional source of good or evil to this nation, there might have been a plea for feeling some difficulty in determining *what* particulars of information should be accounted too insignificant for admission. In that case, the minute and prolix details of an official and statistical cast with which the work is too heavily loaded, might have been, as thus brought together and put in print, of great service to the persons subsequently administering the government of the Island; and of some use here at home, for informing the more vigilant part of the nation what this great Eastern province might be and ought to be under the British dominion, and aiding their detections and remonstrances if the conduct of affairs there should go wrong. But now, Java is gone out of *our* map, and merely stands in that of the wide world, like Cuba, or any other remote dependency of a foreign sovereignty.

Our Author's Introduction deduces the history of the possession of the Island by the Dutch, and displays its utter worthlessness, to them as well as to itself, during that long period of occupancy. Now that they have it again, it is probable they will be particularly scrupulous that their restored government shall not reflect, by improvement and contrast, any disgrace on the character of the old management. And our Author will have to hear, at his station on the neighbouring island of Sumatra, how the good which had begun to spring and unfold itself so hopefully under his beneficent care, has perished under the rival but cooperating malignities of Paganism, Mahomedanism, and Dutch policy.

We are not saying this from any indignant feeling at the loss of Java by this country. If that event is to be regretted, it is on account of the ill fated inhabitants. For as to our acquisition of large portions of new territory in the East, we have learnt to regard such aggrandizements with sentiments of almost unmingled dread. The long story of acquisitions there, has been such a sad account of wars, of waste of the national strength, and of all manner of corruptions both abroad and at home, that a good patriot would be glad to wait through a very long interval of improving wisdom and virtue, before one acre more of Asiatic earth should be added to the British dominions.

If any thing in the East might have been coveted as a possession, on account of its physical recommendations, it would have been Java, according to the description given of it by its late intelligent Governor, and by those friends and agents, especially Dr. Horsfield, who employed years of assiduous attention in surveying and examining it. In vegetable productions it is exceedingly rich. They are of a diversity appropriate to several distinct climates.

‘ Between the tops of the mountains and the sea shore, Java may be considered as possessing at least six distinct climates, each furnish-

ing a copious indigenous botany ; while the productions of every region in the world may find a congenial spot somewhere in the island.'

' The soil in Java is for the most part rich, and remarkable for its depth ; probably owing to the exclusively volcanic constitution of the country, and the constant accession of new mould, which is washed down the side of its numerous mountains. It has the character of being in a high degree richer than the ordinary soil of the Malayan countries in general, particularly of Sumatra and the Malayan peninsula. The best soil resembles the richest garden-mould of Europe ; and whenever it can be exposed to the inundation necessary for the rice crop, requires no manure, and will bear, without impoverishment, one heavy and one light crop in the year. The general character of the soil is that of extraordinary fertility.'

The opinion commonly entertained in this country of the insalubrity of Java, has been very much formed from what is so notorious of that great sepulchre, Batavia ; a spot selected as if for the very purpose of affording the greatest facility to the visits, or rather of providing for the constant abode, of pestilence and death. To whatever nature had already done to render the place noxious, the Dutch governors thought it necessary to add sundry adjustments and regulations tending to the shortening of life. Their conduct had the appearance of a curious compromise between vicious taste and moral policy : they had not conscience enough to abstain from intemperance and other wicked habits, but they would avoid the large accumulation of guilt by making the duration of their profligacy very short. Of course no question occurred to them whether this might not be adding something of the nature of suicide to the account. Among the Dutch records, there was found evidence that the total amount of deaths in the city of Batavia, though comparatively but a small place, from the year 1730 to 1752, was, in twenty-two years, more than a million.

' To those who are acquainted with the manner in which the affairs of the Dutch East-India Company were managed abroad, there will perhaps be no difficulty in laying rather at the door of the colonists, than of the nation, the crime of maintaining a commercial monopoly, at such a dreadful expense of lives as resulted from confining the European population within the narrow walls of this unhealthy city. That the sacrifice was made for that object, or to speak more correctly, under that pretext, for the private interests of the colonists who were entrusted with its details, can scarcely be doubted. From the moment the walls of the city were demolished, the draw-bridges let down, and free egress and ingress to and from the country was permitted, the population began to migrate to a more healthy spot, and they had not to go above one or two miles beyond the precincts, before they found themselves in a different climate. But this indulgence, as it gave the inhabitants a purer air, so it gave them a clearer insight into the resources of the country, and notions of a freer commerce,

which, of all things, it was the object of the local government and its officers to limit or suppress.

‘Necessity might have first determined the choice of the spot for the European capital; but a perseverance in the policy of confining the European population within its walls, after so many direful warnings of its insalubrity, cannot but lead to the inference, that either the monopoly of the trade was considered a greater object to the nation than the lives of the inhabitants, or that the more liberal views of the government were defeated by the weakness or corruption of its agents.’

It is acknowledged that many parts of the northern coast of the Island, which is generally very low, and much polluted with swamps, are incurably unhealthy. But a retreat inland, upon the ground gradually and gently rising towards the central mountains, gains a sensible alteration for the better at almost every league.

‘The great elevation of its interior affords the rare advantage, that from the sea shore up to the tops of the mountains, there is, almost from the one end of the island to the other, a regular diminution of the temperature, at the rate of two or three degrees of Fahrenheit for every ten miles. The general inference which has been drawn by professional men, from the experience which the occupation of Java by the British has afforded, is, that with the exception of the town of Batavia, and some parts of the northern coast, the island of Java stands on a level, in point of salubrity, with the healthiest parts of British India, or of any tropical country in the world.’

The structure and aspect of the Island are rendered very remarkable by a grand range of mountains, running nearly along the middle, through almost its whole length. They are not a continuous ridge, but have distinct bases, and rise majestically in a conical form, to the noble elevation of from five to eleven or twelve thousand feet. They are pronounced to be (as indeed the whole Island) of volcanic origin. Several of them may be considered as in a state of activity, as almost constantly throwing out smoke: and there are eruptions on comparatively recent record; one so late as the year 1800. A long and exceedingly interesting extract is inserted from a paper by Dr. Horsfield in the *Batavian Transactions*, in which he describes several volcanoes which he examined himself, descending into the craters, one of which appears a most gloomy and magnificent scene in his excellent description. The history of one of the volcanoes he visited, and intended to visit with minuter inspection, is, that having formerly been one of the largest in the Island, it literally sank, for the greatest part, into the earth, in 1772.

‘The account which has remained of this event asserts, that near midnight, between the 11th and 12th of August, there was observed about the mountain an uncommonly luminous cloud, by which it appeared to be completely enveloped. The inhabitants as well about

the foot as on the declivities of the mountain, alarmed by this appearance, betook themselves to flight; but before they could all save themselves, the mountain began to give way, and the greatest part of it actually *fell in*, and disappeared in the earth. At the same time a tremendous noise was heard, resembling the discharge of the heaviest cannon. Immense quantities of volcanic substances, which were thrown out at the same time and spread in every direction, propagated the effects of the explosion through the space of many miles. It is estimated that an extent of ground, of the mountain itself and its immediate environs, fifteen miles long and full six broad, was by this commotion swallowed up in the bowels of the earth.—Forty villages and about 3000 of the inhabitants perished.

There is added from the same Transactions, an account of an eruption of the Tomboro mountain, in Sumbawa, an island considerably to the eastward of Java, in the year 1815. The magnitude of the phenomena of this eruption, and the prodigious distance to which they extended, would seem to characterise it as one of the most tremendous that can ever have happened on the globe; greatly surpassing, as our Author justly asserts, any thing recorded of the power and violence of Etna.

‘This eruption,’ he says, ‘extended perceptible evidence of its existence to a circumference of a thousand miles from its centre, by tremulous motions and the report of explosions; while within the range of its more immediate activity, embracing a space of three hundred miles around it, it produced the most astonishing effects, and excited the most alarming apprehensions. On Java, at the distance of three hundred miles, it seemed to be awfully present. The sky was overcast at noon-day with clouds of ashes, the sun was enveloped in an atmosphere whose “palpable” density he was unable to penetrate; showers of ashes covered the houses, the streets, and the fields, to the depth of several inches; and amid this darkness, explosions were heard at intervals.’

It is mentioned, that the sound was heard at a place so far westward in Sumatra as to be at a distance of nearly a thousand miles from the volcano. It is unnecessary to say, that much of the island of Sumbawa itself was dreadfully ruined and desolated.

Notwithstanding the extent to which cultivation has been carried in many districts of Java, large portions, it seems, are still covered with primeval forests, affording excellent timber. The most valuable of these is the teak. The Dutch, in their solicitude that the supply of this timber might not fail, formed extensive plantations of the tree. But it is stated, that it flourishes less, and affords worse timber, as thus carefully cultivated, and in a good soil, than in its wild growth in the worst soil. ‘The tree is slender and erect. It shoots up with considerable vigour and rapidity, but its expansion is slow, and it is many years in arriving at maturity. Under favourable circumstances,

‘ a growth of from twenty to twenty-five years, affords a tree, having about twelve inches diameter at the base. It requires at least a century to attain its perfection ; but for common purposes it is usually felled when between thirty and fifty years old.’ —It is not a little strange that, as far as information has yet been obtained, this valuable tree, so plentiful in Java, is not to be found on the peninsula of Malacca, or on Sumatra.

The mortification which some of our readers may possibly feel at having that most stimulant and captivating story of the Upas proved to be but a fable, will be somewhat alleviated by the information that there are, nevertheless, one or two vegetables in Java of very mortal malignity,—of a power which would have appeared delightfully direful, if the imagination had not previously been so highly excited by the fell magnificence of the pretended Upas. A tree named *anchar*, and a large winding shrub called *chetik*, afford, in a juice resembling milk, drawn from the bark of the one, and in a decoction of the balm of the root of the other, a poison almost as quickly destructive to life, as the gum from the Upas was described to be in the mendacious story of Foersch. A description is given, by Dr. Horsfield, of both these productions, in which a mortal virulence, the very spirit of death, assumes the attractive exterior of verdure and bloom. They perfectly keep the peace, it appears, with the rest of the vegetable tribe, which flourish in their close vicinity, forming a complete reverse of that blasted waste, which was described as attesting, to a great distance on all sides, the noxious effluvia of the Upas. The natives long since found out so excellent an ally for the work of death as lurked within these plants, and went to their wars with arrows dipped in the poison. The preparation from the *chetik* is the more intensely virulent. The two poisons attack the vital system in very different modes. Both are illustrated by the recorded results of a number of experiments on animals, several of which died in a very few minutes after the puncture by which the virus was introduced into the system.

The animal kingdom maintains its rivalry with these honours of the vegetable one, in twenty kinds of serpents reputed poisonous. There are also rhinoceroses, tigers, leopards, crocodiles, and some inferior animals of the hostile character. These warlike species do not appear to be of quite so formidable magnitude as the corresponding ones of Bengal. The invaluable buffalo is the set-off to this account of infesters and destroyers. A great variety of animals are enumerated ; but the descriptive notices in both this and the vegetable department are brief, because a systematic and comprehensive work on the natural history of Java is preparing by Dr. Horsfield, whose accuracy of obser-

vation and clearness of statement, are strongly evinced in the extracts given in the present work from papers written by him.

The people of Java come within our Author's province of observation and description. In common with the inhabitants of the whole Indian Archipelago, from Sumatra on the west, to Celebes on the east, they are pronounced to bear in their features the marks of a Tartar origin, though the dates and track of their progress from the North to these regions of the Equator are lost to history. If time could have equally obliterated from their persons the indications of their having ever been derived thence at all, it might have been much in favour of the race, in point of appearance. For their national visage, according to the description here given, and accompanied by excellent delineation from the pencil of Mr. Daniell, exhibits a most unfortunate edition and version of the countenances which smiled and bloomed in the garden of Eden;—if we may admit any presumption what those countenances were, from the most graceful and dignified forms in which the human visage has been subsequently displayed in living nature or in the works of art.

This general sameness of the race has been modified by time, locality, and circumstances, into the three great national distinctions, of the Malayus, Bugis, and Javans. The last of these, that is to say the people of Java, are represented as having the precedence in the better qualities and the improvements of human nature, and as approaching near to a state of civilization. This is deemed to have been the result of the greater fertility of the soil of Java, in consequence of which the population became more numerous, the inhabitants were withheld from the roving piratical habits to which the other nations were given, and the visits of more enlightened strangers were directed by preference to this Island; all which contributed to a greater improvement in arts, a more regulated mode of life, and a somewhat milder cast of character and manners, than had been created among the kindred barbarians of the other great islands on the right hand and the left.—‘The Bugis, however,’ says our Author, ‘may lay claim to the most originality of character.’

The Javans are a slender race, and below the middle stature. Deformity, excepting that which is inherent in their race, is said to be very rare among them.

‘The countenance is mild, placid, and thoughtful, and easily expresses respect, gaiety, earnestness, indifference, bashfulness, or anxiety. In complexion, the Javans, as well as the other eastern islanders, may be considered rather as a yellow than as a copper-coloured or black race. Their standard of beauty in this respect, is a “virgin gold” colour:” except perhaps in some few districts in the mountainous parts of the country, where a ruddy tinge is occasioned by the cli-

mate, they want the degree of red requisite to give them a copperish hue.

‘A considerable difference exists in person and features between the higher and lower classes; more indeed than seems attributable to difference of employment and treatment. The features and limbs of the chiefs are more delicate, and approach more nearly to those of the inhabitants of western India; while those of the common people retain more marked traces of the stock from which the islands were originally peopled.’

The appearance of the women, at least of the inferior class, is said to be more disadvantageous than that of the men. This is partly ascribed to the severe hardship of their relative condition; for, after the true barbarian model, they are doomed to the slavery of carrying heavy burdens, and labouring in the field under the oppressive heat of the climate. So iniquitous and degrading a circumstance in the social economy, harmonizes but ill, it may be thought, with such a moral temperament as should be implied in the former part of the following description:

‘In manners the Javans are easy and courteous, and respectful even to timidity; they have a great sense of propriety, and are never rude or abrupt. In their deportment they are pliant and graceful, the people of condition carrying with them a considerable air of fashion, and receiving the gaze of the curious without being at all disconcerted. In their delivery they are in general very circumspect and even slow, though not deficient in animation when necessary.’

A table is exhibited of the population of Java and the small neighbouring island of Madura, according to a census taken by the British government in the year 1815. It marks the different local sections, and other distinctions and distributions, and gives a grand total of 4,615,270; which is an average population rather exceeding a hundred to a square mile: of this number, three millions are in the provinces immediately subject to European authority, and upwards of a million and a half in the provinces of the native princes. What are called the Native Provinces, comprehend about a fourth part of the Island, and include some of its richest districts. They lie on the southern side of the eastern part of the Island; and are divided between two native sovereigns, the one of whom is denominated the ‘Emperor of Java,’ residing in his capital *Sura-kerta*, the other ‘the Sultan,’ whose capital is *Yugya-kerta*. It is not a mockery to call these places capitals, as the former is estimated to contain 105,000 inhabitants, and the latter no great number less. These provinces received a great accession of population, by the emigration into them of multitudes of families who forsook their native places of residence and property to escape from the barbarous dominion of the Dutch, whose intolerable exactions and pernicious policy reduced many portions of the Island,

which had once been populous and flourishing, to the state comparatively of a desert. One province is mentioned as having in 1750, (a short time before the Dutch acquired an ascendancy there,) upwards of eighty thousand souls; which number was reduced, in 1811, to eight thousand. In several provinces, both of the mountainous interior and toward the coast, there are observed 'extensive tracts, nay, whole districts, exhibiting the traces of former cultivation, but now lying waste, and overgrown with long rank grass.' During the short period of the British government, many families emigrated back again into the districts they had abandoned. They know the road for a new self-transportation, should the Dutch governors resume the old system.

Our Author enumerates the modes of oppression by which the people were partly frightened away, and partly destroyed. There was a constant military conscription, to keep up the number of the force which unhealthy garrison-stations, and great hardship and severity, were continually consuming.

'The conscripts raised in the provinces were usually sent to the metropolis by water; and though the distance be but short between any two points of the island, a mortality, similar to that of a slave-ship in the middle passage, took place on board these receptacles of reluctant recruits. They were generally confined in the stocks till their arrival at Batavia; and it is calculated that for every man that entered the army and performed the duties of a soldier, several lives were lost. Besides the supply of the army, one half of the male population of the country was constantly held in readiness for other public services; and thus a great portion of the effective hands were taken from their families, and detained at a distance from home, in labours which broke their spirit and exhausted their strength.'

It is calculated that during the administration of Marshal Daendels, at least ten thousand workmen perished in the construction of public roads. There were the forced transport of government stores, forced deliveries of the produce of cultivation, and the endless diversity of exaction and vexation which could be exercised by a government destitute of all principle, humanity, or sound policy, free from restraint or accountability, and acting the relentless despot, not only as a whole, but in each individual member and agent.

That the effect of such a system was not still more glaringly manifest in a reduction of the population, is accounted for in a number of interesting statements and observations. The exceeding fertility of the soil, affording sustenance with the greatest facility and in the greatest plenty, rendering the support of a family a matter of perfect ease, rendering every increase of the family, after a very few years, a real addition to its strength and resources, and thus promoting marriage universally and in very

early life,—this grand cause, combined with the healthiness and safety of the agricultural life, maintained a constant powerful counterbalance to the destructive effect of the government. The males commonly marry as early as the age of sixteen; the women at thirteen or fourteen, and sometimes even at nine or ten. There is the most easy license for divorce, and separations and new connexions seem to be but among the ordinary occurrences of society. This facility of change is a satisfactory substitute to the people for the privilege of polygamy, which is confined to the sovereign and the chiefs. The most remarkable circumstance in the affair is, that it does not, according to our Author, occasion any abandonment or neglect of the children of the preceding marriage. They are always considered, he says, as a kind of property well worth taking care of. The cost of their support is a perfectly trifling consideration, where every thing wanted to eat is poured out in boundless profusion by the soil and the trees; and after a very short childhood they become useful, the females as well as the males, in rural occupation. It is said that though these matrimonial connexions are so precarious, they have the effect of preventing licentiousness, while they last. ‘The nuptial tie,’ says our Author, ‘is rather brittle than loose.’ Marriage is so nearly universal that ‘an unmarried man past twenty is seldom to be met with.’ There is no injunction of celibacy on the priesthood, or any other order. The number of children to a family, however, is not in general large. As in other nations, the proportion between the males and females is very near an equality, the collective amount of the former, as given in the table of population, being 2,268,180, of the latter 2,347,090. The term of life is not much shorter than in the best climates of Europe. A very considerable number of persons attain the age of seventy or eighty.

Detachments from various other nations, especially from China, have established themselves in the Island, and are increasing. It is stated, there are nearly a hundred thousand Chinese, partly descendants from former settlers, and partly adventurers who arrive every year, without money or resources, but soon acquire property by their industry and their superiority to the Javans in intelligence and craft. Of the commerce of the country, they are said to be ‘the life and soul.’ They are farmers of the revenue in the native provinces, and formerly were so throughout the Island. They remain distinct from the natives, and are in many points allowed to be governed by their own laws.

The native Javans are never reduced to slavery. In order to furnish a class of beings to exist in that capacity, to the number of 30,000, the merchants have had recourse to the islands Bali and Celebes.

* These slaves are the property of Europeans and Chinese alone: the native chiefs never require the services of slaves, or engage in the traffic of slavery. The Mahometan laws, which regulate their civil condition, and permit this abomination in all its extent, are modified by the milder prejudices and more humane temper of the country. The Dutch, who, like us, valued themselves on their political liberty, are here the great promoters of civil servitude, and carried with them into their eastern empire the Roman law regarding slavery in all its extent and rigour. But although they adopted principles that admitted of the most cruel and wanton treatment of slaves, I would not be understood to say that they carried these principles into common practice. The contrary was almost universally the case, and the condition of slaves on Java, where they were employed principally in domestic offices, formed a complete contrast to the state of those employed in the West-India plantations.'

The Author enumerates the judicious measures and regulations which were devised by the British local government for the abolition of the traffic, and the gradual improvement of the condition of the slaves; and which were beginning to go into effect, when the emancipation of the Dutch in Europe from a foreign tyranny, happened so opportunely for the trade and the absolute ownership of the Eastern slave-dealers and slaveholders.

An amusing description is given of the various parts of the Javan economy of life, beginning with the structure of their houses. It was quite necessary that something should be told of their substance and make, if the terms of the rate of their cost were not to be suspected by our English people to conceal some dark enigma under the plainest, barest pecuniary denominations. And even after all explanation, our builders and carpenters may be allowed to feel some puzzle and amazement at hearing, that the materials and architecture of a habitation for a peasant cost from five to ten shillings English money, that the house of a petty chief, (call him a 'squire,) stands in from thirty-five to forty shillings, and that 'the largest class of houses' (or mansions) 'in which the chiefs and nobles reside,' absorb the sum of from ten to fifteen pounds sterling. The cottages are never found detached and solitary.

'They always unite to form villages of greater or less extent, according to the fertility of the neighbouring plain, abundance of stream, or other accidental circumstances. In some provinces the usual number of inhabitants in a village is about two hundred, in others less than fifty.'

In the first establishment of such a village, each cottager secures to himself a small piece of ground for a garden or plantation, which he cultivates with assiduous care, and of which the produce is absolutely his own, and exempted from contribution

or burden. A most essential part of this cultivation is, to raise trees which may afford both fruit and shade.

‘ The villages thus become completely screened from the rays of a scorching sun, and are so buried amid the foliage of a luxuriant vegetation, that at a small distance no appearance of a human dwelling can be discovered, and the residence of a numerous society appears only a verdant grove, or a clump of evergreens. Nothing can exceed the beauty or the interest, which such detached masses of verdure, scattered over the face of the country, and indicating each the abode of a collection of happy peasantry, add to scenery otherwise rich, whether viewed on the sides of the mountains, in the narrow vales, or on the extensive plains. In the last case, before the grain is planted, and during the season of irrigation, when the rice fields are inundated, they appear like so many small islands rising out of the water.’

All the large towns, even the capitals, are formed on the same plan. The metropolis of the chief native government, with more than 100,000 inhabitants, ‘ may be termed an assemblage or group of numerous villages, rather than what in European countries would be called a town or city.’ The villages, whether large or small, are fenced in by strong hedges of *bambu*, and other quick growing plants.

When the people of a village become too numerous to be supported by the appropriated pieces of ground, if there be, as there generally is, unoccupied land in the neighbourhood, ‘ a new village is thrown out at some distance, which during its infancy remains under the charge, and on the responsibility, of the parent village ; but in time obtains a constitution of its own, and in its turn becomes the parent of others.’

‘ Every village forms a community within itself, having each its village officers and priest, whose habitations are as superior to those of the others as their functions are more exalted. To complete the establishment in most large villages, a temple is appropriated for religious worship. Here is found that simple form of patriarchal administration, which so forcibly strikes the imagination of the civilized inhabitants of this quarter of the world, and which has so long been the theme of interest and curiosity to those who have visited the Indian continent.’

It might be added, that very few of those European admirers of these verdant, picturesque, and primitive scenes, have had any faculty for the perception of that which blasted their beauty,—of the true quality and deadly effect of that Occupant of these sylvan clusters of abodes, whose presence was indicated by the ‘ temple’ rising among them. In the eyes of many of these beholders, the people’s reverent approaches to this temple, to prostrate their bodies and spirits in awe of the demon of an execrable superstition, was an additional circumstance of captivation in the spectacle !

To be well dressed is more an object of ambition to the Javans, than to the people of Western India. And among the chiefs, this object requires some imported articles, such as chintzes, velvets, and broad-cloths, in addition to the home manufactures. Still, the main part of the clothing of the people in general, and even of the higher classes, is from the produce and workmanship of the Island.

‘It is part of the domestic economy, that the women of the family should provide the men with the cloths necessary for their apparel; and from the first consort of the sovereign, to the wife of the lowest peasant, the same rule is observed. In every cottage there is a spinning-wheel and loom; and in all ranks a man is accustomed to pride himself on the beauty of a cloth woven either by his wife, mistress, or daughter.’

With a general adherence, in the most essential points, to the national costume, there are great varieties of dress, according to ranks, occasions, and individual taste, and there is no reluctance to adopt some conformities to European modes. One article, the symbol of enmity, violence, and resistance, is indispensable to complete the apparel of every man of every class, namely, the *kris* or dagger. And the form of this seems to have been, beyond all other things in the country, the subject of fancy, fashion, and etiquette. It is quite wonderful to see, as figured in the plates, the number of shapes into which this tool of mischief, this stabbing implement, has been diversified: wonderful, we mean, that fancy *could* devise so many shapes; for it is not at all so that invention should do its best on so interesting a subject. Killing one another, we all know, has ever been the most glorious and extolled employment of human beings; and it was therefore natural enough that the instruments of that noblest operation should have been regarded with interest and favour enough to excite the utmost efforts of thought and genius, to modify them into every form of supposed beauty.

We think the Author has occupied much more room with the minute description of the dress of these people than the subject deserved. Such details never enable the reader to form any distinct image of the attired figure, even if he should take the trouble to attempt it; and in the present instance, he would have been quite content with a very brief written addition to the information conveyed directly to the eye by the fine prints with which Mr. Daniell has adorned the book. There is one part, however, of the description of personal exhibition which we are disposed to transcribe, as shewing these people's notion of the artificial modification requisite to bring what nature has already done for them, up to the standard of perfect beauty.

‘In common with the Sumatrans, and other inhabitants of the Archipelago and southern part of the peninsula, both sexes, of all

ranks, have the custom of blackening and filing the teeth, it being considered as disgraceful to allow them to remain "white like a dog's." The operation is performed when the children are about eight or nine years old, and is a very painful one. The object is to make the front teeth concave, and by filing away the enamel, to render them better adapted for receiving the black dye. This extraordinary and barbarous custom tends to destroy the teeth at an early age, and with the use of tobacco, *siri*, and lime, which are continually chewed, generally greatly disfigures the mouth. The Javans, however, do not file away the teeth so much as is usual with some of the other islanders; nor do they set them in gold, as is the case with the Sumatrans.

In the victualling part of their economy, if we may so call it, the Javans, excepting a very partial conformity to the restrictive institutions of Mahomedanism, have free scope to indulge their taste. And with rice (as throughout the greater part of Asia) for the grand basis of subsistence, they have a great variety of edibles, condiments, and cookery. Their fine soil and climate throw plenty and diversity around them, and, says our Author, 'they seem by no means inclined to reject the bounties of Providence: they are always willing to partake of a hearty meal, and have seldom occasion to make a scanty one. Yet among them a glutton is a term of reproach, and to be notoriously fond of good living, is sufficient to attach this epithet to any one.' They are hospitable in a very high degree. In the matter of drinking, they are pronounced to be a sober nation; though the Europeans, that is the Christians, have taken great pains to corrupt, in this respect, the chiefs, and in some cases with too much success. A considerable number of the people have been seduced into the use of opium, which they eat in one mode of preparation, and smoke in another; and which is described as producing a fatal effect on their health, and sometimes a still more malignant one on their character and actions, impelling them to a desperate sacrifice of every personal and social interest, and infuriating them to the most horrible atrocities of revenge and cruelty. 'The use of opium, however,' says our Author, 'though carried to a considerable extent, is still reckoned disgraceful, and persons addicted to it are looked upon as abandoned characters, and despised accordingly.'

The Javans are so decidedly an agricultural people, that the proportion of them so employed, as compared with those occupied in all the other branches of industry, is calculated to be, on the general average, not less than three and a half, or four, to one.

'To the crop the mechanic looks immediately for his wages, the soldier for his pay, the magistrate for his salary, the priest for his stipend, and the government for its tribute. The wealth of a province or village is measured by the extent and fertility of its land, its facili-

ties for rice irrigation, and the number of its buffaloes. When government wishes to raise supplies from particular districts, it does not inquire how many dollars or rupees it can raise in taxes, but what contribution of rice or maize it can afford, and the impost is assessed accordingly.'

'Yet over far the greater part, seven-eighths of the island, the soil is either entirely neglected or badly cultivated, and the population scanty. It is by the produce of the remaining eighth that the whole nation is supported; and it is probable, if it were all under cultivation, no area of land of the same extent, in any other quarter of the globe, could exceed it, either in quantity, variety, and value, of its vegetable productions.'

Again and again, our Author's language glows almost into poetry, yet we really believe without extravagance, in describing the incomparable physical character and felicity of the Island, combining, as it does, all climates, and as it may, all their respectively appropriate productions. It possesses the grand advantage over most other tropical regions, of having almost every where, or at least very generally, plenty of water, by means of which the cultivator can, at will, spread over the ground 'the verdure of a rainy season under a scorching sun.' The cultivation, however, of this favoured and prolific tract, is an extremely slight and inartificial concern; an adequate supply of rice for subsistence, for payment of dues to superiors and to government, and for purchase of a very few articles of necessity or luxury, being, with the greatest proportion of the people, nearly all that is sought to be obtained from the fertility around them; and that being easily obtained without the slightest exercise of skill, and with a very moderate share of labour, except where the people are suffering great oppression. Irrigation, a rude kind of ploughing, and the use of the hoe, which serves as a spade, constitute the substance of the agricultural operations. The whole set of the farmers' implements costs but from seven to ten shillings. The brute animal strength employed in aid of his own, is that of a pair of buffaloes or oxen. Cows, which are in general very little serviceable in the way of yielding milk, (an article, indeed, for which the people have no partiality,) are often used in draught. Horses are not employed in husbandry, except in the transport of produce from one district to another. An inconsiderable number of goats, a still smaller of sheep, (the coarse wool of which is scarcely any thing worth,) and some poultry, complete the account of live stock in this country of farmers.—A very long and circumstantial detail is given of the cultivation of rice, of which, it seems, there are a hundred distinguishable varieties. The most important difference is between that which is grown on the wet grounds, and that which is grown on the dry. The latter is esteemed of the superior quality; but

it is produced in far less quantity than the other. The two kinds are so materially different that neither of them can be made to flourish in the situation belonging to the other.

The agricultural operations are regulated, as to their course and succession, by a kind of calendar, which it is the business of the priests to keep, that they may announce to the cultivators the approach of the day for beginning, at each new term, the employment allotted to it. These terms, or artificial divisions of the seasons, are twelve, of very unequal lengths, several of them exceeding forty days, and several containing little more than twenty. These divisions are said to have some reference to the sun's course; but they are more intelligibly marked by their correspondence to certain phenomena in the vicissitude of the year. Thus, during the first of these terms, (containing forty-one days, and commencing after the rice harvest which falls in August and September,) 'the leaves fall from the trees, and vegetation is interrupted. In the second season, which lasts twenty-five days, vegetation again resumes its vigour.'—Maize, cocoa-nut, oil-giving plants, sugar-cane, coffee, and even wheat and potatoes, are included in the account of the cultivated productions, with numerous statements and observations. The description of the management of the coffee plantations, is very curious; and it is followed by an interesting but provoking account of the infamous system of oppression under which the Dutch enforced the cultivation. It was introduced by them into the Island early in the last century, and they compelled many of the inhabitants to plant and take care of a certain number of the trees, under a strict obligation to deliver the whole produce to the government at the rate which itself was pleased to fix: this rate was so cruelly inadequate, that great numbers of the people perished in consequence of an impost, which denied them at once the time and means for raising their own provisions, and a sufficient payment for the coffee to obtain the necessaries of life by purchase. This vile system was nearly broken up by the time that the Island was to be surrendered by the English, to be again subjected to the operation of Dutch humanity and policy. It was found, as might be expected, that the abolition of this compulsion and monopoly, caused no failure of a supply of coffee at such a price as the labour of cultivating it might fairly claim.

The subject of the 'Tenure of Lands' is treated at very great length; perhaps, indeed, with too much particularity and amplification, since the English can now turn the information to no account in favour of the people of Java. The result of the various investigations of the matter was, that the proprietary right is in the sovereign; that is to say, in the native reigning personages in the parts of the Island remaining under their government, and

in the European government in the larger portion of which an European power has become possessed. There were found, indeed, some particular districts and small allotments, which were held in a certain kind of independent, permanent appropriation by subjects and by religious institutions. But the tenure of some of these, as being conferred by an act of alienation on the part of the sovereign, is alleged in confirmation of the principle, that he is to be regarded as universally the original proprietor. With the exception of these grants,

‘neither law nor usage authorizes the oldest occupant of land in Java to consider the ground he has reclaimed from waste, or the farm on which he has exerted all his industry, as his own, by such a tenure as will enable him, and his successors for ever, to reap the fruits of his labour. He can have gained no title, even to a definite term of occupancy, but from the capricious servant of a capricious despot, who himself is not legally bound by his engagement, and whose successor is not even morally bound by it.’

It is true, that the sovereign is, with respect to this his proprietary right, placed nearly out of sight of the actual cultivators, by the intervention of a numerous and formidable order of regents, officers, court favourites, and exacters of various sorts. Of what is demanded from the cultivators upon the authority of the sovereign's right, it is but a small part that goes actually into the treasury of the government. Many of the personages whose rank and luxury were to be supported at the public cost, such as branches or favourites of the reigning families, and delegated governors of provinces, were portioned and paid by grants of the revenue of certain quantities of the land, instead of salaries or gifts from the treasury. They thus stood in place of the government as appropriators of the revenue claimed by the government from those lands; as appropriators, at least, of a large share of it, while they were perhaps required to remit a certain portion to the state treasury. Officers were appointed under them for the business of assessment and exaction; and *they* also were to secure their share of the good things from the produce of the cultivation, that is, from the labour of the cultivators. They managed the allotment of the shares of land to the cultivators; adjusted every thing in such an order that no man had any discretion, freedom, or scope for advantageous exertion; kept a vigilant eye for inspection, and an active hand for seizure. The Chinese officers especially, (who, from these very habits and qualifications, were generally selected for these appointments,) were relentless and intolerable extortioners. This system of primary and secondary proprietorship, with its gradation of subordinate rights or claims, rounded and completed as it was with all the requisite regulations and powers, was a well adapted machine for forcing from the peasantry, by steady,

comprehensive, unremitting pressure, every thing that could be spared from the necessities of subsistence. And even the claims and means for that bare object were so indifferently respected by this complication of exacters, that in very many instances the condition of the cultivators but little corresponded to that description of competence, given in terms too general, which we have transcribed from our Author in a preceding page. The pernicious and inevitable operation of such an economy, is well displayed in the following paragraph:

‘ Can it therefore be a subject of surprise, that the arts of agriculture, and the improvement of society, have made no greater advances in Java? Need it excite wonder that the implements of husbandry are simple; that the cultivation is unskilful and inartificial; that the state of the roads, where European convenience is not consulted, is bad; that the natural advantages of the country are neglected; that so little enterprize is displayed, or capital employed; that the peasant's cottage is mean, and so little wealth and knowledge are among the agricultural population; when it is considered that the occupant of land enjoys no security for reaping the fruits of his industry; when his possession is liable to be taken away from him every season, or to suffer such an enhancement of rent as will drive him from it; when such a small quantity of land only is allowed him as will yield him bare subsistence, and every ear of grain that can be spared from the supply of his immediate wants is extorted from him in the shape of tribute; when his personal services are required unpaid for, in the train of luxury or in the cultivation of articles of monopoly; and when, in addition to all these discouragements, he is subject to other heavy imposts and impolitic restraints? No man will exert himself, when acting for another, with so much zeal as when stimulated by his own immediate interests; and under a system of government, where every thing but the bare means of subsistence is liable to be seized, nothing but the means of subsistence will be sought to be attained.’

Soon after the acquisition of Java by the English, a course of active inquiries and exertions was commenced for revolutionizing this iniquitous and pernicious system. And it was prosecuted so earnestly that, by the time of the cession of the Island to its former masters, a better economy was so far introduced as to have produced, over a considerable part of the country, a most happy effect on the condition of the people, and withal an augmentation of the revenue to government. The plain and just principle was recognised, that the ground must belong of right to those who had cultivated it, subject to a tribute to the government for the protection and administration of this and their other rights and interests. It was designed that ultimately they should be formally invested with this right of land-owners in perpetuity, which would place them on an entirely new ground, create a whole set of beneficial feelings to which they had hitherto been strangers, and give a most powerful impulse to their

industry, and every virtue which industry involves or promotes. But the reform was to be gradual, and its first measures, experimental. The obvious mode of commencement and trial was, to give leases for moderate terms, with an abolition of all feudal services and forced deliveries at inadequate rates, and with a perfect freedom in cultivation and trade, upon the simple condition of the payment to government of a certain proportion, or of a fixed sum in commutation of a certain proportion, of the produce. This was to be the only tax, of any kind, to be imposed on them; and the various sorts of official and privileged cormorants who had been preying on them, were to be driven from the ground, excepting such of them as could verify certain legal and unquestionable claims, to which claims they were to be most strictly limited; and excepting also, such of them as could be made serviceable as superintendants and collectors, in which capacity they were to be employed under a rigid responsibility and inspection, and for a defined remuneration, to be paid them according to an arrangement which should preclude their exactions on the people. The most hopeful appearances attended the experiment so far as the English had time for its prosecution; and the Author has for once the pleasure of saying a good thing for the Dutch government, which recommenced its dominion in Java with a confirmation of the improved economy thus smuggled in during its interregnum. What else *could* those lumpish, narrow-spirited, unfeeling calculators do, if they were forced to see evidence, in the official account-books, that the new system was an improvement of the revenue?—If this system shall be consolidated into a permanent institution, it is hardly necessary to remark, that there will be required, sooner or later, an adjustment to prevent the evil complained of in the case of tithes, namely, the discouragement caused to industry and enterprize by a demand to share the benefit of all the improvements and extensions which that industry and enterprize may accomplish.

Of the detailed account of arts and manufactures, it is impossible to give any useful abstract. They are naturally very simple, and not very numerous, among an agricultural and more than half barbarous people, of whom each family prepares most of its necessities itself; and we almost wonder to find as many as thirty distinct denominations of trades and employments. The relics of idolatrous antiquity in Java, evince a former state of some of the arts, especially architecture, far above any present attainments of the people.

The large exposition which our Author has made of the state of the commerce, and the circumstances affecting the commerce, of Java and the other Eastern islands, is a display of very great natural and local capabilities, and of almost all manner of bad policy,

perversity, iniquity, and ill success. He exhibits the Dutch commercial system as founded on the most stupid and barbarous principles, and prosecuted in a spirit and manner the most cruel and mischievous to the inhabitants of these islands, while it was justly unprofitable, on the whole, to its prosecutors. We behold monopoly, interference, and extortion, in all their worst forms; the villany of Chinese management; the immense faculties, so to call them, for the production of the materials for commerce, lying dormant; the people deterred from industry, and arrested and stopped, age after age, at the limit of a mere physical subsistence; the surrounding seas swept by pirates; the shores occupied by their forts, or ravaged by their inroads; and an active slave-trade forming a leading part of the commerce, and infusing its beneficent quality into all the rest. The various subjects of traffic are enumerated, with a great deal of clear and useful information respecting many of them, and with statements of their ascertained or calculated quantities and values, increase or decrease. The most curious article in the account is, the edible birds'-nests, so violently in demand among the epicures of China. Java is less productive of this luxury than some of the other islands of the Archipelago, yet furnishes a very considerable supply. There are some highly entertaining particulars of information respecting this most singular production, as to the sort of situations chosen by the birds, the circumstances distinguishing the greater and less degrees of daintiness, and therefore money value, of the article, and the kind of management required for regulating the plunder so as to obtain a good quantity, and yet not provoke the builders to forsake their favourite haunts.

The system of improvement introduced in Java during the short British administration there, was conspicuous in the emancipated and enlarging operations of commerce. A dubious hope is expressed by our Author, that the restored Dutch government may have the sense to proceed, in some degree at least, in the spirit of this improvement. But as to the general character of the traffic among these fine islands, there is a perfect certainty it will long continue to be a combination of all the roguery, adventure, restriction, extortion, and violence, compatible with its maintaining at all its diminutive existence. The Chinese colonists and temporary residents are the only traders that make a great and constant advantage; and they do it in a manner to afford the smallest possible share of the benefit to the people of these foreign territories, where they are so assiduously making their fortunes, with a selfish and unprincipled craft which never intermits for one moment.

The vigilant shrewdness and indefatigable industry of these people, give them a great advantage over all the Eastern bar-

barians. But especially the people of Java seem fitted to be their dupes and their prey. They are simple, credulous, of little daring, and prone to submission. 'They are more remarkable for passive fortitude than active courage, and endure privations with patience, rather than make exertions with spirit and enterprize.' In the moral picture which our Author displays of them, they make rather an amiable appearance. As in other parts of the world, both the privileged and the subordinate classes have been injured, in their qualities, by their situation; but the latter, according to our Author, incomparably the less.

'In the peasantry we observe all that is simple, natural, and ingenuous; in the higher orders we sometimes discover violence, deceit, and gross sensuality. Where not corrupted by indulgence on the one hand, or stupified by oppression on the other, the Javans appear to be a generous and warm-hearted people. In their domestic relations they are kind, affectionate, gentle, and contented; in their public they are obedient, honest, and faithful. In their intercourse with society they display, in a high degree, the virtues of honesty, plain-dealing, and candour. Their ingenuousness is such, that, as the first Dutch authorities have acknowledged, prisoners brought to the bar on criminal charges, if really guilty, nine times out of ten confess, without disguise or equivocation, the full extent and exact circumstances of their offences, and communicate, when required, more information on the matter at issue, than all the rest of the evidence. Although this may, in some degree, be the result of the former use of torture, it cannot be wholly so.

'Though living under a government where justice was seldom administered with purity or impartiality, and where of course we might expect to see the hand of private violence stretched out to punish private wrong, or a general spirit of retaliation and insidious cruelty prevailing, the Javans are, in a great degree, strangers to unrelenting hatred and blood-thirsty revenge. Almost the only passion that can urge them to deeds of vengeance or assassination, is jealousy. They are little liable to those fits and starts of anger, or those sudden explosions of fury, which appear among northern nations.

'Atrocious crimes are extremely rare, and have been principally owing to misgovernment when they have occurred. In answer to what has been asserted concerning robberies, assassinations, and thefts, it may be stated, that during the residence of the English, an entire confidence was reposed in the people, and that confidence was never found misplaced. The English never used bars or bolts to their houses, never travelled with arms, and no instance occurred of their being ill used. The Dutch, on the contrary, placed no confidence: all their windows were barred, and all their doors locked, to keep out the treacherous natives, (as they called them,) and they never moved five miles abroad without pistols and swords. What could be expected by a government that derived a principal part of its revenue from the encouragement of vice, by the farms of gaming, cock-fighting, and opium shops? After the two former were abolished by the English, and the local government had done all in its power

to discourage the latter, a visible amelioration took place in the morals of the lower ranks.'

Those frightful explosions of murderous phrenzy, so often heard of under the denomination of 'running a-muck,' are not, Sir T. Raffles says, to be set to the account of the Javans, the perpetrators having generally been slaves; nor is the crime, it seems, to be set to the account of these perpetrators themselves so much as to that of their Dutch masters, whose severe punishments for even slight offences, used to provoke these wretches to the madness of killing and being killed. These Dutch are an excellent scape-goat for all the criminals of Java. We can well believe all that he says against them; but had there been under the *English* government, (supposing it to have lasted,) some few stray crimes among the natives, would *that* government in that case have been held the unaccountable party? Or how long might any occurring crimes have been judged to be fairly attributable to the evil spirit of the defunct Dutch domination, still lingering among the people as the instigator of all evil?

He acknowledges that the amiable character here displayed, is that of the rural villagers, rather than of the inhabitants of the native capitals; and that it is still much less to be taken as a description of the natives in and about the large European establishments. 'The people in the neighbourhood of Batavia are the worst in the Island, and the long intercourse with strangers has been almost equally fatal to the morals of the lower part of Bantam. The further removed from European influence and foreign intercourse, the better are the morals, and the happier are the people.'

The constitution and operation of the government, in the portion of the Island independent of European authority, is a matter utterly below all curiosity. An absolute monarch, sunk in voluptuous indolence, with a gaudy and profligate court around him, and a crafty miscreant of a prime minister to manage the affairs of the kingdom,—is just the old Asiatic story over again. As to the judicial administrations, the courts have the Koran for their code of law, modified by some old usages of the country. That book is also the grand religious authority of the Island. It is about three centuries since the Javans were converted to Mahomedanism.

'Of all the nations who have adopted that creed,' says Sir T. R. 'they are among the most recent converts; and it may be safely added, that few others are so little acquainted with its doctrines, and partake so little of its zeal and intolerance. The consequence is, that although the Mahomedan law be in some instances followed, and it be considered a point of honour to profess an adherence to it, it has not entirely superseded the ancient superstitions and local customs of

the country.' 'They are thus,' (as he remarks in another place,) 'open to the accumulated delusion of two religious systems.'

To the more ancient portion of their superstitions, we presume, are to be referred their solemn faith in omens, and their observance of lucky and unlucky times. That more ancient superstition was the same that still enslaves the millions of Hindoostan; and it appears to have reigned supreme in Java, embodied in the temporal form of an empire, from an unknown age, till that late period when the Prophet assumed the ostensible ascendancy, but on such terms, it seems, of tacit compromise with the preceding regent superstition, that it has remained to this day doubtful, whether the people may not more properly be denominated Pagans than Mahomedans. Without any serious misnomer, we may speak of them under either one denomination or the other. Our Author thinks that a perfect freedom of foreign intercourse would draw to the Island a great number of fanatical Arabs, who, assuming a character of sanctity, and exerting themselves with a sort of missionary zeal, would easily acquire so imposing an influence over the yielding and credulous minds of the people, as to stamp a much more decidedly Mahomedan character on multitudes of them. In just this one point, therefore, he thinks the jealous exclusive policy of the Dutch, which kept those Arabs out, was beneficial to the Island; not, as he remarks, that these Christian governors cared, as a matter simply of religion, how much more complete the Mahomedan character of their subjects might become; but they dreaded, with good reason, the political consequences of such an influence and confirmed faith.

The monuments of the Hindoo paganism remain in the interior of the Island, in a number of massive ruins of temples. The description of the principal of these, accompanied with excellent plates, occupies a very large section of the work. They are hastening fast, (and let them go, with all their hideous imagery,) to still completer ruin, chiefly through the operation of nature, by means of the trees and other vegetables, which growing among them and on them, insinuate with ever augmenting size and force through their crevices, and split them in pieces.

The length to which our abstract has been drawn out, exceedingly slender as it is, as compared with the quantity of matter in the work, enforces on us here to make an end, leaving untouched a great mass of other information. Some of it,—as the description of various customs, ceremonies, amusements, and civil institutions, if they may be so called,—will be considerably interesting to the general reader. Other parts,—(as respecting the languages of the Javans and the kindred nations, including an immense length of vocabulary,)—will have their value to oriental scholars. The analysis of an Epic Poem is, perhaps, too late

in the day for almost any class of readers. The European stomach, we think, has given the most decisive signs of having now somewhat more than enough of the spicery of oriental fiction and mythological history; and we think the better of its structure for its feeling that nausea. The part denominated, strictly, the History of Java, might advantageously have been very much more brief. As to the documents relative to the principles, proceedings, and effects, of the late temporary English government of the Island, we must not raise any question on the right of the excellent Administrator of that government to have them added to the bulk of a work, of which the only fault is, as we have said before, its being too large. But in saying this, we do not mean that it is tedious and prolix in the manner of writing: it has no such fault. There are, indeed, some repetitions, owing to the haste with which the work was prepared. But the excess attributed is actually the immense quantity of information, extended to a minuteness of detail which, while it displays the indefatigableness and the precision of the Author's inquiries, really loads the work with a superfluity of particulars, and exhibits Java in larger dimensions than it has any fair claim to fill.

The plates, chiefly by Mr. Daniell, are very numerous, of excellent workmanship, and full of oriental character. Those exhibiting the persons and dress of the people are carefully coloured. The map, of nearly four feet long, (engraved by Walker,) is as beautiful as it is possible to conceive. Though the price is so considerable, the book is cheaper than any other of the same class that we have lately seen.

Art. II. *An Inquiry into certain Errors relative to Insanity, and their Consequences; physical, moral, and civil.* By George Man Burrows, M.D. F.L.S. &c. 8vo. pp. 320. London. 1820.

THAT mental alienation, manifesting itself as it does by the most appalling characteristics, associated with circumstances very dissimilar in appearance from mere bodily derangement, should have been contemplated in the earliest periods of society with especial horror, needs not awaken our surprise. Nor can we even wonder that this afflicting visitation should have been considered not simply as one of the manifold ills which man is heir to, but as a disorder decidedly and exclusively moral; as even a particular and marked indication of the Divine displeasure. When, indeed, medicine learned to free itself from the fetters of sacerdotal superstition, and to prefer its claims to rank among the physical sciences, these *πῆλα θεῶν* notions respecting the origin of mental maladies, began visibly to decline. The

great father of the therapeutical art conceived himself justified in bringing into the investigation of *every* species of deviation from health or *sanity*, all the aid that could be afforded him by the contemplation of either natural or physical agents: accordingly, we find that as well by Hippocrates as his immediate successors, disorders of the mind were viewed and treated as events of ordinary, rather than of supernatural occurrence. Man, however, is fond of the marvellous; and thus the miserable metaphysics of the middle ages contributed to restore a disposition to regard the insane as subjects of a particular dispensation, and as therefore out of the reach and agency of ordinary remedial means; a disposition which even down to the present day has not ceased to manifest itself.

But 'the same constitution of mind,' it has been remarked, 'which favours implicit belief, facilitates also the influence of 'doubt.' We are not sure whether an error the exact opposite of the dangerous one just adverted to, is not becoming in some quarters far too influential, as it respects both speculation and practice. We *are* sure, indeed that a mode of thinking very injurious to the moral interests of society, has recently established itself in many minds upon the false and often refuted supposition, that every truth, whether physical or moral, must be grounded solely on perception; that because we *see* nothing in the bodily fabric but bone, and fibre, and vessel, therefore nothing beyond these visible and tangible substances does or can exist; that *duality of being* (as it has been termed by a recent writer*) is a mere chimera, and that physical impulse and moral motive are equally and alike under an absolute subordination to organic conditions. The natural and necessary inferences from these assumptions are, that vice is as truly a disease, or deviation from health, as is fever or inflammation; that jails are expedients of precisely the same nature and design as mad-houses; and that the practice of virtue, is as much an organic act as is the digestion of the food or the circulation of the blood!

Reserving for another opportunity, the examination of certain modern automatical theories, we shall now confine ourselves to the question, how far it is proper to speak of insanity as a bodily disease.

Some morbid affections are so palpably connected with a certain condition of the bodily organization as to leave not the smallest room for doubt or disputation. If, for instance, an individual be attacked with pain in his breast, impeded respiration, and cough, together with such disturbance in the circulation as denotes inflammatory action, he is pronounced, without hesitation, to be labouring under an inflammation of the

* See London Medical Repository. Vol. xiii. page 487.]

lungs; or should the same species of organic disturbance implicate the vessels of the brain, this disease also would be with equal precision inferred from its appropriate symptoms. But when, of two individuals apparently in the same condition as to the absence of any topical indices of deranged action, with the pulses of the arm and the head beating in each to precisely the same tune and number, one, by his whole deportment, shall substantiate the validity of such exterior marks of order and harmony; while the other shall betray by every motion of his features and every expression from his lips, that in *his* interior, on the contrary, storms and tempests are raging with ungovernable fury; who shall say what constitutes the organic difference between the one and the other?—Again, the violence of mental agitation shall prove sufficient to destroy life, and a *post mortem* examination of the most scientific and scrutinizing kind, shall be instituted without affording any *structural* explanation of the catastrophe; and even when the pathological investigator does find some internal marks of disease, it is by no means always certain but that these marks are the evidence of the effect rather than of the cause. This, then, is the point upon which we wish to fix the reader's attention; that, while the notion of mental disorder without some bodily change, involves an untenable assumption, such disorder is, in very many instances, bodily in a far different sense from those deviations from health which implicate parts of the frame that are cognizable by the senses. And there is a further distinction likewise to be noticed, which respects the source, or *ab-origine* induction, of the morbid state; whether such source shall have been purely mental, or whether the first link in the chain shall have been formed of some positive disturbance in the physical functions.

The medical error of those theorists in the present day, who are for referring every thing, from first to last, to organization, and organization alone, is, that insanity is nothing but vascular irritation, and that to subdue inflammatory excitement, and to control the fury of mania, constitute one and the same operation. Our conclusion is widely different; and while we would have every case of mental sickness placed as early as possible under the management of the judicious physician, and not consigned to the custody of the mere *keeper* of a madhouse; we would be anxious to seek for such a physician as, in his partiality for drugs and medicaments, should by no means lose sight of the important distinctions just referred to; but who should be fully and practically aware of that occasional mastery, both in health and disease, which is exercised by the sentient over the organic conditions of the human frame.

Of the importance of medicine in these most melancholy

ailments, there can exist no reasonable doubt. The book before us contains satisfactory evidence that one of the most false, and mischievous, and cruel notions that has ever been maintained or acted on, is that which regards madness as absolutely, and from its very nature, incurable; and places receptacles of the insane in the light of *mausolea* of mind, or mere depositories for confining and securing their wretched inmates. Very many individuals there are at this moment pacing the incurable wards of lunatic asylums, with nothing of man about them but the mere human form, who might, but for this fatal error which we are now deprecating, have been linked in the social circle, and enjoying all the privileges of our nature!

The late celebrated Dr. Willis, it is known, was wont to assert, that nine out of ten cases of insanity recovered, if placed under his care *within three months from the attack*. This assertion has for the most part been regarded by the faculty of medicine as untenably presumptuous and empirical; and we must confess that we have ourselves ranked among the number of sceptics on this point. The present Writer, however, thinks that Dr. W.'s statement was probably not in the least overcharged. 'Those who derided Dr. Willis,' he says, 'had neither his experience in this malady, nor the opportunities of *treating it in its early, and therefore most favourable, stage*; and few ever so fully possessed the essential auxiliaries to success as that physician.'

We have marked, it will be noticed, by italic characters, those passages which point out the necessity of *early treatment*. It is the concurrent testimony of all who have had to do with the insane, that the *principiis obsta* is most especially applicable to this disordered state, the proportion of successful cases being incomparably high when they have been of short duration; 'a fact,' says our Author, 'which cannot be too earnestly enforced on the recollection of all who may from the development of symptoms have reason to suspect an access of mental derangement, whether in a friend or patient.' The statement which Dr. B. presents as containing a synopsis of his own practice, exhibits a proportion of cures in recent cases as great as 91 in 100, while in old cases the cures stand at only 35 to 100. The aggregate of all his cases in a given time, presents the proportion of 81 in 100.

We hope that this consolatory representation of the curable nature of mental sickness, will induce other private practitioners in the same manner to record the results of their own observation.

'For,' says the present Author, 'extraordinary as it may appear, no detailed or even general report of the result of private practice in this malady, has ever been published by any British author.' 'A

defect so remarkable and unexpected, almost justifies the reproach of foreigners—that the many learned English writers who have published on mental affections, have displayed greater fondness for speculative disquisition than practical induction. And hence another reason for that general scepticism in this country, on every matter connected with insanity or insane people.'

We find by the above account of Dr. B.'s individual practice, that the allegations of Dr. Willis are even more than realized; and it further appears that in a *public* institution (*La Salpêtrière*) in France, the numbers of cured are very little lower than the assigned proportions of that physician. What too must be thought particularly worthy of remark in reference to the present point, is, that the celebrated York Retreat, which is appropriated to the deranged among the Society of Friends, and which 'excels every other asylum for lunatics in moral qualities,' presents a statement of cures inferior to that of several public institutions; the proportion of cures being, (up to 1811) 36 in 100. Now the able and amiable conductor of the Retreat is avowedly hostile to medical remedies employed in any other than an incidental and occasional way, and he even exultingly talks of the little annual expenditure for medicine in his establishment. In this instance, then, Dr. Burrows thinks, that the *experimentum crucis* is nearly afforded in favour of medicine for mental ailment, since, did judicious guardianship and moral management comprise every thing needful for the insane, the inmates of the Retreat would have the greatest possible chance of recovery. In comparisons of this kind, however, it ought ever to be recollected, that the particular circumstances of the individual cases may make a vast difference as to the result of their maladies; and it would seem sufficiently probable, that when mental aberration does occur among a people marked as the Quakers are by sobriety of habits and steadiness of character, it is much less likely to prove transient than when falling upon individuals in more general and promiscuous society.

It is gratifying to learn from the present Writer, that, since the year 1816, there has been a conspicuous increase in the *ratio* of cures at Bethlem, which, up to that period, had been retrograding from what it was in former years. This account must afford the most heartfelt pleasure to the members of that Committee, who so ardently, so assiduously, and in a manner in every respect so praise-worthy, engaged in effecting a reform as to the economy and management both of public and private asylums. Indeed, since that investigation took place, (we speak from personal observation,) it is delightful to witness the great improvement which is conspicuous in every institution you enter, whether of a more public or more private description. Even if Dr. Burrows, and other writers who take a similar

view of the subject, fail to make good the position for which they contend, that 'Insanity is as susceptible of cure as other maladies,' they at least incontestibly prove thus much, that it is a curable complaint, and curable in a very considerable proportion of instances. 'And if,' adds our Author, in concluding this part of the Inquiry,—

'If so much have been accomplished—through means which, I will venture to assert, however much desired or sought, have been scarcely ever commensurate, and are often notoriously deficient; and when, besides, the visionary speculations of some and the ignorance of others are eternally counteracting the wisest ordinances—who can refrain from contemplating, without a prescient hope, what might be achieved, were the requisites at command, and were more enlightened views to predominate.'

'Is insanity an increasing malady?' The affirmative has been maintained, our Author thinks, in terms far too sweeping and indiscriminate. He has been at the pains of instituting a very minute inquiry into this particular, the result of which proves, that the regular increment of mental derangement by no means bears a proportion, as is usually conceived, to the growth of civilization and refinement. Periods of national calamity and turbulence have been productive of madness in a more than ordinary measure, as was instanced in France during the horrors of the Revolution; and we are informed upon the best authority, that the disease is at this moment making dreadful ravages in the several districts of Ireland in which distress is almost at its acme. But the documents which Dr. Burrows lays before us, constitute sufficient evidence of the erroneousness of that opinion which is the prevalent one, viz. that Insanity in England, is actually and regularly on the increase.

'Whether the question respecting the increase of insanity in England, be judged by the aggregate entries in the Commissioners' Register; the account of the lunatics received by St. Mary-le-bone parish; the records of English lunatic asylums; a comparison of the number at present in the London district with the computation in 1800; with the deaths of lunatics entered in the London bills of mortality; or even with the progress of population; the more clear is the demonstration that it is *not* an increasing malady.'

In the next section of his work, the Author discusses the question, 'Is insanity a prevalent malady?' And he shews, that the proportion in England and Wales according to the census of 1810, was 1 in 2000; a ratio not sufficiently large to justify the opinion that insanity is an exceedingly prevalent disease. In this chapter, there is likewise a successful attempt to combat the prevailing notion, that England abounds more in cases of insanity and suicide than other countries. Dr. Burrows presents us a table exhibiting the proportion of suicides to the

population in most of the large cities on the Continent, in a given time, compared with that of London, which affords the following results for Paris, Copenhagen, Berlin, and our own Metropolis.

	Population.	Suicides.
London	1,000,000	200
Paris	700,000	300
Berlin	166,584	57
Copenhagen	84,000	51

Consequently, the proportion of suicides in the capitals of Paris, Berlin, and Copenhagen, is, in relation to that of London, as 5 to 2, 5 to 3, and 3 to 1.

‘ Thus,’ says Dr. B. ‘ if the prevalence of suicide be a test of the prevalence of insanity, we have here positive proof, that mental derangement is less frequent in England than in several other countries. Were we to extend the inquiry into the provinces of England, it is certain the ratio of suicides would be much diminished : for in a metropolis where the incentives are most frequent, it will ever superabound. The contrary seems to obtain in Prussia : but in 1817, (the year chosen by Dr. Burrows for this comparative census,) that country was still suffering under the miseries war had inflicted ; from which, perhaps, Berlin experienced the least of any of the other cities.’

This last is a very curious and important fact ; and we think our Author would have much improved the estimates and calculations which he has been at the pains of instituting, had he extended his investigations back to another and more distant year. There is, however, no lack of evidence to prove the wide devastation and complicated misery produced by the conflicts of nations. War not only crowds hospitals, but furnishes poor-houses and mad-houses with a large proportion of their inmates. By the way, we doubt whether the particular circumstances of the Continent at the period chosen for our Author’s inquiries, may not be considered as in some measure explanatory of the difference between this and other countries in reference to the prevalence of mental disease. Had Britain been the actual theatre of war, it is more than probable that the number of victims to its malign influence, would in this respect have been considerably augmented.

‘ Creditable as the result is to the British character, yet the pious and the philanthropic will acknowledge little reason for gratulation ; since it only proves that among nations we are the least demoralized : and it is a poor consolation to be merely the lowest in the scale of impiety. Suicide, it must be confessed, is a vice still much too common in England.’

Such are the reflections of our Author upon summing up his comparative account, and in the main his remarks must be

allowed to be just and appropriate. But to speak of suicide as a 'vice' without any qualifying salvo to this condemnatory inference, implies a harshness of censure inconsistent with the physical views which Dr. Burrows takes of mental malady. Although it formed no part of his plan in the present volume, to chalk out the discriminating features between crime and madness, (a most momentous point of consideration,) yet, the language he has employed in the sentence above quoted, may be the occasion of unnecessary distress to such of his readers as have either contemplated this dreadful deed in the moment when reason has forsaken them, or have already suffered the most poignant affliction in the loss of some relative or friend by the act of self-destruction. It will not for a moment be imagined that we would wish to palliate the guilt of wilful suicide: we are, on the contrary, of opinion, that a laxity of feeling has obtained in reference to this most horrid of all horrid acts, which originates in opinions highly erroneous, and is pregnant with the most mischievous consequences. But to attach criminality to self-destruction when reason and consequent accountability are gone, is both unphilosophical and unfeeling; and from such a writer as Dr. Burrows, the principle could only have been admitted by a *lapsus calami*.

Opportunities have before presented themselves to us of combating that vulgar, and we were going to call it fanatical, notion, that religion is frequently the cause of insanity. The concerns of futurity must appear to persons of the smallest reflection, of such awful moment, that we can easily believe, in minds predisposed to derangement, unsatisfactory and terrific views of an eternal state may operate very powerfully in assisting to produce actual madness. But in the majority of instances which we witness of the 'religiously mad,' those fanatical feelings and expressions by which the hallucination is accompanied, are the consequences, rather than the sources of the disorder. In this opinion, we are happy to find that Dr. Burrows in some measure coincides: he devotes a chapter of his book to the question, 'Is religion a cause or an effect of insanity?' and, we think, deserves some credit for not suffering himself to be carried down with the common current of opinion in reference to this particular.

Dr. Hallaran, a recent and very able writer on insanity, when adverting to this subject, remarks, that in the Cork Lunatic Asylum, where Catholics are in proportion to Protestants as ten to one, no instance of mental derangement caused by religious enthusiasm has occurred among the former; while several dissenters from the Established Church have been so affected. Of this fact, the following explanation is proposed by Dr. Burrows.

‘ The reason of the difference appears obvious. The ministers of the Romish persuasion will not permit their flocks to be wrought upon. To distrust the fallibility of any point of doctrine or discipline, is with them heresy. Catholics, therefore, are preserved from those dubitations which, when once engendered, generally end in conversion. The moment of danger is, when ancient opinions in matters of faith are wavering, or in the noviciate of those recently embraced. And to this danger every Protestant is more particularly exposed; especially in a country where toleration in religious opinions is allowed; for there excess of fervour is the most likely to be awakened.’

After all, however, we believe that constitutional temperament has much more to do with illusory conceits, than any of the exciting causes alleged. It has been well remarked, that the Poet Cowper, who has been so often cited as an instance of religious melancholia, was about to commit suicide *before* he was the subject of religious impression; and by the same Writer we are reminded that neither Swift nor Rousseau was a religious melancholic.* It is this constitutional temperament that distorts truth, and thus, as Dr. Burrows remarks, ‘ generates an opinion ‘ that melancholy insanity is the effect of religious impressions.’ In minds so constituted, the most ordinary incidents become provocations of derangement. Some minds are so framed as

‘ to view all the blessings of this, or a future life, by involution. Their greatest gratification is persistive despondency. Deaf to precept or example, they retort:—

Go—you may call it madness—folly—

You shall not chase my gloom away;

There’s such a charm in melancholy—

I would not if I could, be gay!’

We must here terminate our account of this very interesting performance. The medical reader will of course look to Dr. Burrows for a detail of those plans and practices which he represents as having proved so efficacious in healing wounded, or in restoring lost reason. In his “ Commentaries on Insanity,” (a work some time ago promised,) we shall hope to meet with these details: in the mean time, we readily accept the stated results on the credit of our Author’s name and character, and acknowledge our obligations to him for having placed the matter of mental aberration in a much more consolatory point of view than we have hitherto been accustomed to contemplate it.

Dr. Burrows is an able writer: his principal fault, as it relates to manner, consists in an occasional endeavour to compose too carefully. We think that with a little less of the *récherché* about his words and sentences, the style of the book would have

* See Quarterly Review. Article “ Insanity and Madhouses.”

been still less exceptionable. It behooves authors who are solicitous about dressing their thoughts out to the best advantage, to keep in constant recollection the maxim, *artem celare*.

Art. III. *Memoirs illustrative of the Life and Writings of John Evelyn, Esq. F.R.S. Author of the "Sylva," &c. &c.* Comprising his Diary from the Year 1641 to 1705, 6, and a Selection of his Familiar Letters. To which is subjoined, the private Correspondence between King Charles I, and his Secretary of State, Sir Edward Nicholas, whilst his Majesty was in Scotland 1641, and at other Times during the Civil War; also between Sir Edward Hyde, afterwards Earl of Clarendon, and Sir Richard Browne, Ambassador to the Court of France. The whole now first published from the Original MSS. Edited by William Bray, Esq. F.R.S. Second Edition. 2 vols. 4to. [Plates] pp. xxviii. 1350. London. 1819.

THESE volumes combine the attractions of biography, travels, and historical memoirs. The Diary, which occupies rather more than half of the work, exhibits the unaffected sentiments of one of the most virtuous men of his time, on the passing events, prevailing manners, and most distinguished personages of the interesting period which it embraces. It is a private record, having no pretensions to the character of history or political annals; for some of the most important occurrences are alluded to in the slightest manner possible; but disclosing information sometimes of a curious and valuable description, always entertaining, and affording a display of integrity, good sense, and signal amiableness of disposition in the accomplished Writer, which in no small degree contributes to the pleasure and interest felt in the perusal. The rank which Mr. Evelyn held in society, and the universality of his acquaintance, could not fail to enrich his personal journal with details relating to the most illustrious actors in those events which form the matter of history; at the same time, there is a very singular abstinence from the parade of an anecdotist, from the self-important enunciation of opinions, and even from all expressions of party rancour. Mr. Evelyn appears to have been a person of a remarkably calm and philosophic temper, and of the most perfect simplicity of character. The appearance of such a man in the midst of the licentious court of Charles the Second, as the intimate of Royalty and the confidant of statesmen, yet himself neither a politician nor a man of intrigue,—is a phenomenon which might seem to admit of a reference by way of analogy, though not of parallel, to the situation of Daniel at the court of Babylon. With what are properly termed politics, it is astonishing how little Mr. Evelyn appears to have meddled. It was certainly neither indolence nor a deficiency of patriotism,

that led him to decline taking a part in the conflicts of parliamentary debate, or allying himself, otherwise than by his sentiments and intimacies, to either of the contending parties. Shall we say that he had too much good sense to be ambitious, or that he was too modest to be aspiring, or too pious to sell himself to the dirty service of the State? He was not wholly destitute of ambition, he had a taste for public life, and was susceptible of the full impression of whatever grandeur can attach to the pomp of office and the dignity of station. His loyalty, too, was a passionate sentiment, intimately blending with his religious feelings, and borrowing something of their character: it was that of a Tory of the old school, who, when once he had lived to see the King restored, and Church and State re-established on their old basis, could have chaunted the *Nunc-Dimittis*, all his solitudes for his country being then over. The marked proofs of favour and confidence which Mr. Evelyn continued to receive from the restored Monarch, are recorded with an evident sense of the gratification he derived from them. But he was made for better things than to be a courtier. The favourite pursuits to which the ardour of his mind was devoted, and which, re-acting upon his character, contributed to determine its bias, were natural philosophy and agricultural science. These pursuits, by pre-occupying his taste and his ambition, saved him from the necessity of seeking in the service of a party or of the Court, less innocent—at least, more hazardous employment; saved him, too, from hankering after those empty distinctions which are the bribe or the reward of political service; and armed him, within the very magic circle of the Court, with a counter-spell that baffled its Circean influence, so that he came forth in all the integrity of a man. The declaration which, in pursuance of his intention, is inscribed upon his tomb, speaks the result of his experience: ‘That all
‘ is vanity which is not honest, and that there is no solid wisdom
‘ but in real piety.’

Evelyn has been best known to posterity as the Author of the *Sylva*;* and to his talents as an agreeable and accomplished Writer, he will be indebted for his lasting fame. ‘It is certain,’ says the Author of the article EVELYN in the *Biographia Britannica*, ‘that very few Authors who have written in our language, deserve the character of able and agreeable writers so well as Mr. Evelyn, who, though he was acquainted with most sciences, and wrote upon many different subjects, yet was very far, indeed the farthest of most men of his time, from being a

* For an account of this work, the reader may consult *ECLECTIC REVIEW, Old Series*. Vol. viii. p. 1108.

‘superficial writer. He had genius, he had taste, he had learning; and he knew how to give all these a proper place in his works, so as never to pass for a pedant, even with such as were least in love with literature, and to be justly esteemed a polite author by those who knew it best.’ His works are sufficiently numerous to have precluded his being regarded as a literary idler, even if his whole time had been occupied with such pursuits; but the fact is, that they are the fruits of intervals of leisure in the busy life of a man who took a very active part in society. An enumeration of the posts he occupied, will at once shew the consideration in which he was held by his contemporaries, and the activity of his mind.

‘His first public appointment was in 1662, as a Commissioner for reforming the buildings, ways, streets, and incumbrances, and regulating Hackney coaches in London. In the same year, he sat as a Commissioner on an inquiry into the conduct of the Lord Mayor, &c. concerning Sir Thomas Gresham’s charities. In 1664, he was in a Commission for regulating the Mint; and in the same year he was appointed one of the Commissioners for the care of the sick and the wounded in the Dutch War; and was continued in the same employment in the second War with that country. He was one of the Commissioners for the repair of St. Paul’s Cathedral shortly before it was burnt in 1666. In that year he was in a Commission for regulating the farming and making of saltpetre. In 1671, he was made a Commissioner of Plantations on the establishment of the Board, to which the Council of Trade was added in 1672. In 1685, he was one of the Commissioners of the Privy Seal during the absence of the Earl of Clarendon, (who held that office,) on his going Lord Lieutenant to Ireland. On the foundation of Greenwich Hospital in 1695, he was one of the Commissioners; and on 30th June, 1696, he laid the first stone of that building, being appointed Treasurer.’

Besides these engagements, (some of which were of a light and temporary nature, but others were extremely laborious and of longer duration), he was a very active member of the Royal Society, in the institution of which he had a considerable share. On its establishment in 1662, he was appointed one of the Council, and in 1672, was chosen Secretary. He obtained for this society the splendid gift of the Arundelian library, as he had before prevailed upon Lord Henry Howard to bestow the Arundelian marbles on the University of Oxford. His whole life, which was extended to 86 years, amply justified the encomium pronounced by Lord Orford; it was ‘a course of inquiry, study, curiosity, instruction, and benevolence.’

The ‘*Kalendarium*,’ as the Writer styles it, commences with some brief *memoranda* of his parentage and early life. Under the year 1631, occurs a notice of the extraordinary dearth which occurred in England in that year. And now, Evelyn tells us,

'in imitation of what I had seen my Father do, I began to observe matters more punctually, which I did use to set downe in a blanke almanac.' He was at this time but eleven years of age. The Diary itself was commenced, or transcribed, at a later period, but it appears to have originated in this simple circumstance, and to have been prosecuted without the most distant view to its being made public. Of his father, he speaks in terms of the most exemplary reverence and affection; and he appears to have been held by all his acquaintance in the highest consideration.

'1634. My Father was appointed Sheriff for Surrey and Sussex before they were disjoyned. He had 116 servants in liverys, every one livery'd in greene sattin doublets; divers gentlemen and persons of quality waited on him in the same garb and habit, which at that time (when 30 or 40 was the usual retinue of the High Sheriff) was esteemed a great matter. Nor was this out of the least vanity that my Father exceeded (who was one of the greatest decliners of it), but because he could not refuse the civility of his friends and relations, who voluntarily came themselves, or sent in their servants.'

In illustration of his being 'a studious decliner of honours and titles,' there is given in a note, the copy of a curious voucher for the receipt of £50 'by waie of composic'one to the use of his Ma^{tie}, for his (Richard Evelyn's) fine for not appearinge at the time and place apoynted for receavinge order of Kthood.'

In Dec. 1640, Mr. Evelyn's father died: he had lost his mother five years before; and 'thus,' he says, 'we were bereft of both our parents in a period when we most of all stood in need of their counsel and assistance.'

'But so it pleased God to make tryall of my conduct in a conjuncture of the greatest and most prodigious hazard that ever the youth of England saw. If I did not amidst all this peach my liberty, nor my vertue, with the rest who made shipwreck of both, it was more the infinite goodness and mercy of God than the least discretion of myne owne, who now thought of nothing but the pursuite of vanity, and the confused imaginations of young men.'

On the 3d of November of the same year, ('a day,' he remarks, 'never to be mentioned without a curse,') he had seen the King proceed in state, after his return from his Northern expedition, 'to that long, ungratefull, foolish, and fatal Parliament, the beginning of all our sorrows for twenty years after, and the period of the most happy monarch in the world.' On the 12th of May, 1641, he 'beheld on Tower Hill, the fatal stroke that severed the wisest head in England from the shoulders of the Earl of Strafford.' Dismayed at 'this ill face of things,' he took the prudent resolution to absent himself from his country till the storm should have blown over,

apprehensive that the national calamities were 'but yet in their infancy.' At Chatham, he saw the 'Sovereign' man of war, 'for burthen, defense, and ornament, the richest that ever spread cloth before the wind, and especially for this remarkable, that her building cost his Ma'tie the affections of his subjects, who quarrell'd with him for a trifle, refusing to contrabute either to their own safety or his glory.' These expressions are worth quoting, only as they serve to indicate the very simple-hearted, but very ill-informed and inadequate notions, which the Writer had taken up with regard to the great political questions that were then agitating the country. Nobody could be more free from the spirit of a partizan than he appears to have been; and yet almost all his references to political affairs are in the same strain of partial or erroneous representation. Mr. Evelyn embarked at Chatham for Flushing on the 21st of July; and passed nearly three months in the Netherlands. Soon after his return to England, the differences between the King and the Parliament arrived at their crisis. Evelyn, now only one and twenty, joined the King's army with his horse and arms after the battle of Brentford; but the tender of his service appears to have been declined out of consideration of the certain ruin to which it would have exposed him and his brothers, 'without any advantage to his Majesty.' His martial ardour, fortunately, did not disdain to be regulated by prudence, nor was his loyalty a passion so entirely ungovernable as to content itself with nothing short of a complete abandonment of self-interest. Finding it impossible, if he continued in this country, to remain neutral, or at least 'to evade the doing of very unhandsome things,' he obtained his Majesty's license to travel again; and in Nov. 1642, returned to the Continent. The Diary is now occupied, to the extent of more than two hundred pages, with our Traveler's *memoranda* of sights and adventures on passing through France and various parts of Italy. If we meet with no very novel or important information, nor with any profound remarks, we are at least never offended with any affectation or impertinence. Of the Journalist's simplicity of style and of character, the following may serve as a specimen.

'We began to enter the plains of Rome, at which sight my thoughts were strangely elevated, but soon allay'd by so violent a shower which fell just as we were contemplating that proud mistress of the world, and descending by the Vatican (for at that gate we entered), that before we got in into the Citty I was wet to the skin!'

At Rome he spent about seven months, and having recommendations to several English residents of distinction, had no difficulty in gratifying his curiosity with the survey of all the architectural wonders, the treasures of antiquity, and the eccle-

siastical shows which at that period it contained. Among the virtuosi to whom he was introduced, was an amusing personage named Hippolito Vitellesco, 'afterwards Bibliothecary of the 'Vatican library,' who possessed one of the best collections of statues in Rome; 'to which,' we are told, 'he frequently talked, 'as if they were living, pronouncing now and then, orations, 'sentences, and verses, sometimes kissing and embracing them.' This same gentleman had not long before purchased land in the kingdom of Naples, in the hope, by digging, to find more statues; and it seems had been so far successful as to obtain more than compensated for the purchase. An edifying exhibition of the zeal of the Papal court for the conversion of the Jews, formed part of one day's amusement to the young Englishman.

'Jan. 7. A Sermon was preach'd to the Jewes at Ponte Sisto, who are constrain'd to sit till the hour is don; but it is with so much malice in their countenances, spitting, hum'ing, coughing, and motion, that it is almost impossible they should heare a word from the preacher. A conversion is very rare.'

The reflection does not appear to have at all occurred to the heretical spectator of the scene, to what, in fact, under the name of Christianity, this precious scheme was designed to convert the infidel audience. On a subsequent occasion, he was actually invited by a Dominican friar to be godfather to a converted Turk and Jew, with which extraordinary request he did not scruple to comply.

'The ceremonie was perform'd in the Church of St^a. Maria Sopra la Minerva, neere the capitol. They were clad in white, then *exorcis'd* at their entering the Church with abundance of ceremonies, and when led into the choir were baptiz'd by a Bishop *in pontificalibus*. The Turk lived afterwards in Rome, sold hot waters, and would bring us presents when he met us, kneeling and kissing the hems of our cloaks; but the Jew was believ'd to be a counterfeit.'

From Rome, he proceeded to Naples, then a dangerous journey by reason of the banditti who infested the neighbourhood of the capital; and our Traveller was but ill mounted on his 'base, unlucky, stiff-necked, trotting, carrion mule,' 'which are 'in the world,' he says, 'the most wretched beasts:' the party were therefore 'faine to hire a strong convey of about 'thirty firelocks' to guard them as far as Nova Fossa. With the scenery of Naples and its classical environs, Evelyn was highly delighted, but he was struck with the licentiousness of manners.

'The building of the Citty is for the size the most magnificent of any in Europe, the streetes exceeding large, well paved, having vaults and conveyances under them for the sullage, which renders them very sweete and cleane even in the midst of winter. To it belongeth more than 3000 Churches and Monasteries, and those the

best built and adorn'd of any in Italy. They greatly affect the Spanish gravity in their habite; delight in good horses; the streetes are full of gallants on horseback, in coaches and sedans, from hence brought first into England by Sir Sanders Duncomb. The women are generally well-featur'd, but excessively libidinous. The country-people so jovial and addicted to musick, that the very husbandmen almost universaly play on the guitarr, singing and composing songs in prayse of their sweethearts, and wil commonly goe to the field with their fiddle; they are merry, witty, and genial, all which I much attribute to the excellent quality of the ayre. They have a deadly hatred to the French, so that some of our company were flouted at for wearing red cloakes, as the mode then was.'

'6. Feb. We went by coach to take the ayre and see the diversions or rather maddnesse of the Carnival; the courtisans (who swarme in this Citty to the number, as we are told, of 30,000, registered and paying a tax to the State) flinging eggs of sweete water into our coach as we passed by the houses and windows. Indeed the towne is so pestered with these cattell, that there needes no small mortification to preserve from their enchantment, whilst they display all their naturall and artificiall beauty, play, sing, feigne compliment, and by a thousand studied devices seeke to inveigle foolish young men.'

This city he now determined to make the *non ultra* of his travels, and accordingly returned to Rome; 'since,' he adds, 'from the report of divers experienc'd and curious persons I had been assur'd there was little more to be seene in the rest of the civil world, after Italy, France, Flanders, and the Low Country, but plaine and prodigious barbarism.' Before he finally quitted 'the once and yet glorious City,' he had the distinguishing privilege of doing homage to the then tenant of the Seat of the Beast.

'4. May, 1645. Having seen the entrie of y^e Ambass^r of Lucca, I went to the Vatican, where, by favour of our Cardinal Protector, Fran. Barberini, I was admitted into the Consistorie, heard the Ambass^r make his oration in Latine to the Pope, sitting on an elevated state or throne, and changing two pontifical miters; after which I was presented to kisse his toe, that is, his embroder'd slipper, two Cardinals holding up his vest and surplice, and then being sufficiently bless'd with his thumb and two fingers for that day, I return'd home to dinner.'

On quitting Rome, our Traveller visited Lucca, where, in the church of St. Fredian, lies the corpse of an English king whom none of our historians have given any account of; a St. Richard, 'who died here in his pilgrimage towards Rome!' Mr. Evelyn gives us the Latin epitaph on his tomb; which tomb, a Note by the Editor states, still exists, though who this Richard king of England was, it has puzzled antiquaries to determine.

‘ Hic rex Richardus requiescit, sceptifer, almus :
 Rex fuit Anglorum, regnum tenet iste polorum.
 Regnum demisit pro Christo cuncta reliquit.
 Ergo Richardum nobis dedit Anglia sanctum.
 Hic genitor sanctæ Wulburgæ Virginis almæ
 Est Vrillebaldi Sancti simul et Vinebaldi,
 Suffragium quorum nobis det regna Polorum.’

No date is given : we presume none was discoverable.

Passing through Florence, Bologna, and Ferrara, Mr. Evelyn hastened to Venice, being anxious to arrive there before Ascension day, to witness the ceremony of throwing a gold ring and cup into the Adriatic. By favour of the French ambassador, he had admittance to a much more remarkable raree-show, ‘ the ‘ Reliquary, called *Tesoro di San Marco*, which few even of ‘ travellers are admitted to see.’ And no wonder such precaution was observed, when, among other invaluable treasures, there were such items as the following :

‘ Divers heads of saints inchas’d in gold ; a small ampulla or glasse with our Saviour’s blood ; a greate morcell of the real crosse ; one of the nailes ; a thorn ; a fragment of y^e column to which our Lord was bound when scourged ; the standard or ensigne of Constantine ; a piece of S^t. Luke’s arme ; a rib of S^t. Stephen ; a finger of Mary Magdalene ; numerous other things which I could not remember ; but a priest, first vesting himself in his sacerdotalis with the stole about his neck, shew’d us the Gospel of S^t. Mark (their tutelar patron) written by his own hand, and whose body they shew buried in the Church, brought hither from Alexandria many years ago.’

Whilst Mr. Evelyn was at Venice, a ship bound for the Holy Land presented a tempting opportunity for visiting the consecrated territory whence all these anatomical relics were professedly imported ; but after Mr. E. had bespoken his passage, and laid in his stores for the voyage, the vessel was pressed into the service of the State, to carry provisions to Candia, which altogether frustrated his design, to his great mortification. He now resolved to spend some months at Padua in the study of physic and anatomy, and was regularly matriculated at the university. Here he obtained those ‘ rare tables of veines, ‘ nerves,’ &c. which he afterwards presented to the Royal Society, ‘ being the first of that kind that had been seen in Eng- ‘ land, and for aught I know, in the world.’ He passed nine months at Padua and Venice, and then set off for Milan, through Vicenza and Verona, in company with ‘ Mr. Waller, the cele- ‘ brated poet, now newly gotten out of England, after the Par- ‘ liament had extremely worried him for attempting to put in ‘ execution the commission of array, and for which the rest of ‘ his colleagues were hanged by the Rebels.’ Mr. Evelyn was particularly struck with the situation of Verona.

' This Citty deserved all those elogies Scaliger has honoured it with, for in my opinion the situation is the most delightful I ever saw; it is so sweetly mixed with rising ground and vallies, so elegantly planted with trees on which Bacchus seems riding as it were in triumph every autumn, for the vines reach from tree to tree; here of all places I have seene in Italy would I fix a residence. Well has that learn'd man given it the name of y^e very eye of the world;—

Ocelle mundi, Sidus Itali cœli,

Flos urbium, flos corniculumq' amœnum,

Quot sunt, eruntve, quot fuere, Verona.

The next morning we travell'd over the downes where Marius fought, and fancied ourselves about Winchester and the country towards Dorsetshire.'

The passage of the Alps was at that period a far more adventurous undertaking than it is now, when it has become the high road of gentlemen tourists; and our Author has no better epithets for the country than 'melancholy and troublesome.' At Geneva, he fell sick of the small-pox, having caught it by lying in a bed which his hostess's daughter, just newly recovered from that fell disease, had been so accommodating as to give up to him. His night's rest was dearly purchased at the expense of a five weeks' confinement to his chamber. Here he had several interviews with Diodati, the learned Author of the Italian version of the Bible. The Signor expressed to Mr. Evelyn in the course of conversation, his warm approbation of 'our Church government by Bishops;' and assured him, that 'the French Protestants would make no scruple to submit to it and *all its pomp*, had they a king of the reformed religion as we had.' If this was their feeling, and all that they wanted was, a king to take the head-ship of their church, we do not wonder that no scruple should have existed in their minds with respect to Episcopacy on the ground of the *pomp* with which it is encumbered. A Presbyterian form of church government is ill adapted to combine with the system of royal patronage; and King James was so far perfectly right, when he said, 'No bishop, no king:' in ecclesiastical matters, they go together. And for our own part, if the Church is to be governed by the civil power, we should prefer a king at its head, to a presbytery. On this point, we are *not* Calvinists.

In Oct. 1646, we find Mr. Evelyn at Paris, where he contracted that friendship with the family of Sir Richard Browne, King Charles's resident at the court of France, which was sealed by his marriage to one of Sir Richard's daughters in the following June. In September, 1647, he came to England to settle his affairs, leaving his young wife, then only twelve years of age, under the care of her mother; but in 1649, he returned to France, which he did not finally quit till the year 1652.

During the short interval which he passed in his native country, he by some means contrived to 'get privately into the council of the Rebel Army at Whitehall,' where, he says, he heard 'horrid villanies.' A few weeks after this, he 'heard the rebel Peters incite the rebel powers met in the Painted Chamber, to destroy his Majesty, and saw that arch-traytor Bradshaw who not long after condemned him.' The execution of the King is thus chronicled :

' 1649. The villanie of the Rebels proceeding now so far as to trie, condemne, and murder our excellent King on the 30th of this month, struck me with such horror that I kept the day of his martyrdom a fast, and would not be present at that execrable wickednesse ; receiving the sad account of it from my brother George and Mr. Owen, who came to visite me this afternoone, and recounted all the circumstances.'

Of the state of things during the Protectorate, we meet with only a few scattered notices of no great importance : they consist, for the most part, of expressions of indignant feeling at the severities to which the clergy were exposed, and at the abolition of fasts and festivals, with memoranda of the different preachers he heard.

' 1653. 30 Jan. At our own parish church a stranger preach'd. There was now and then an honest orthodox man got into the pulpit, and though the present incumbent was somewhat of the Independent, yet he ordinarily preach'd sound doctrine, and was a peaceable man, which was an extraordinary felicity in this age.'

' 1654. 8 Feb. Ash Wednesday. In contradiction to all costome and decency, the Usurper Cromwell feasted at the Lord Maior's, riding in triumph thro' the Citty.'

' 3 Dec. Advent Sunday. There being no office at the church, but extemporie prayers after y^e Presbyterian way, for now all formes were prohibited, and most of the preachers were usurpers, I seldome went to church upon solemn feasts, but either went to London, where some of the orthodox sequestred Divines did privately use y^e Common Prayer, administer sacraments, &c. or else I procured one to officiate in my house ; wherefore, on the 10th, Dr. Rich. Owen, the sequester'd minister of Eltham, preach'd to my family in my library, and gave us y^e holy communion.'

' 1655. Jan. 28. A stranger preached from 3 Collossians, 2. inciting our affections to the obtaining heavenly things. I understood afterwards that this man had been both chaplaine and lieutenant to Admiral Pen, using both swords, whether ordained or not I cannot say ; into such times were we fallen !'

' 18 Mar. Went to London on purpose to heare that excellent preacher Dr. Jeremy Taylor on 14 Matt. 17. shewing what were the conditions of obtaining eternal life ; also concerning abatements for unavoidable infirmities, how cast on the accompts of y^e Crosse. On

the 31st I made a visit to Dr. Jerr. Taylor to conferr with him about some spiritual matters, using him thenceforward as my ghostly father. I beseech God Almighty to make me ever mindful of, and thankful for, his heavenly assistances.'

' 15 April. I went to London with my family to celebrate y^e feast of Easter. Dr. Wild preach'd at St. Gregorie's; the Ruling Powers conniving at y^e use of the Liturgy, &c. in this church alone.'

' 27 Nov. This day came forth the Protector's Edict or Proclamation, prohibiting all ministers of the Church of England from preaching or teaching any scholes, in which he imitated the Apostate Julian; with y^e decimation of all y^e royal parties revenues throughout England.'

' 14 Dec. Now were the Jews admitted.'

' 25. There was no more notice taken of Christmas day in churches. I went to London where Dr. Wild preach'd the funeral sermon of Preaching, this being the last day, after which Cromwell's proclamation was to take place, that none of the Church of England should dare either to preach or administer Sacraments, teache schoole &c. on paine of imprisonment or exile. So this was y^e mournfullest day that in my life I had scene, or y^e Church of England herself since the Reformation; to the greate rejoicing of both Papist and Presbyter. So pathetic was his discourse that it drew many teares from the auditory. Myself, wife, and some of our family received y^e communion; God make me thankfull, who hath hitherto provided for us the food of our soules as well as bodies! The Lord Jesus pity our distress'd Church, and bring back the captivity of Sion!'

' 1656. 3 Aug. I went to London to receive the B. Sacrament, the first time the Church of England was reduced to a chamber and conventicle, so sharp was the persecution. The parish churches were fill'd with sectaries of all sorts, blasphemous and ignorant mechanics usurping the pulpets every where. Dr. Wild preach'd in a private house in Fleete Streete, where we had a greate meeting of zealous Christians, who were generally much more devout and religious than in our greatest prosperity.'

' 2 Nov. There was now nothing practical preached or that pressed reformation of life, but high and speculative points and straines that few understood, which left people very ignorant and of no steady principles, the source of all our sects and divisions, for there was much envy and uncharity in the world; God of his mercy amend it! Now indeed that I went at all to church whilst these usurpers possess'd the pulpets, was that I might not be suspected for a Papist, and that tho' the minister was Presbyterianly affected, he yet was as I understood duly ordain'd, and preach'd sound doctrine after their way, and besides was an humble, harmlesse, and peaceable man.'

' On Sunday afternoone I frequently stay'd at home to catechise and instruct my familie, those exercises universally ceasing in the parish churches, so as people had no principles, and grew very ignorant of even the common points of Christianity; all devotion being

now plac'd in hearing sermons and discourses of speculative and national things.'

So far as integrity can go to make a competent witness, the contemporary testimony of Mr. Evelyn as to what he himself witnessed, is entitled to just attention. But although it is impossible not to respect the sincere, yet not very enlightened, piety which displays itself in these memoranda, it admits of reasonable doubt, whether he was altogether qualified to form a just estimate of the true character of the sectarian preachers whom he speaks of with so much horror as usurping the pulpits every where. He has evidently suffered himself to note down in his journal the mere hearsay of the day; since, that catechetical instruction was universally laid aside, that all devotion was now placed in hearing sermons, and that those sermons were wholly of a speculative strain, are assertions which, even if founded on fact, it was impossible he should have had sufficient means of verifying. The minister of his own parish, it is admitted, preached sound doctrine; and the 'man' who had been Admiral Penn's chaplain, is not charged with preaching any worse speculation than the necessity of heavenly mindedness. An instance indeed is given, and it is a solitary one, of 'a mechanic,' who preached from 2 Sam. xxiii. 20. "And Benaiah went down and slew a lion in the midst of a pit in the time of snow;" the purport of his sermon being, as we are told, 'that no danger was to be thought difficult when God called for shedding of blood, inferring that now the Saints were called to destroy temporal governments.' Doctrine like this, if it be correctly reported, it was quite as much Oliver's concern as it could have been King Charles's, to take cognizance of; and it is quite impossible that it should have been maintained by any but rank *Fifth-monarchy men*. But it was enough for Mr. Evelyn to know that these preachers were usurpers, that they had not received Episcopal ordination, and that the best of them were Presbyterianly affected. On these grounds, though he seldom went at all to church himself, and though he had been so little in England since he was of age, that he could know nothing of the previous state of things as to the way in which the pulpits had been supplied, and the clerical functions discharged,—he readily adopts the party calumnies of the day in their most sweeping application, not seeming to have the slightest suspicion of any ignorance or irreligion having an existence in the country prior to the overthrow of the monarchy. It is observable, too, that while he is lamenting over the people's ignorance of the common points of Christianity, owing, as it should seem, to their hearing so many sermons, and their not being taught the Church catechism, he himself discovers the most confused and erroneous notions

with regard to the cardinal doctrine of Justification by faith. The language which he ascribes to Jeremy Taylor, 'concerning abatements for unavoidable infirmities how cast into the accounts of the Cross,' is such as we should not have expected to meet with from any Protestant that had not stood godfather to two of mother Rome's own children, at the baptismal font at which her own priests presided, and himself adored the Pope's toe. In Mr. Evelyn's religious sentiments at this period, however, there is visible that strong tincture both of the theology and of the superstition of Rome, which characterised the Church of Englandism of the times. It was natural, therefore, that from Sectarianism and Independency he should recoil with instinctive aversion; especially, connected as they were, in his mind, with civil disorder as well as ecclesiastical insubordination. Mr. Evelyn was not an illiberal man: his prejudices were strong, because his information was deficient, while his feelings were warm. His attachment to the Church of England proceeded from his piety; it was not the substitute for it: and his very superstition was connected with a certain simplicity of mind. How is it possible to judge more harshly of a man in whose private diary we find it noted, that 'there was much envy and uncharity in the world—God of his mercy amend it!'

One cannot but smile at the proof which is given of the 'sharpness of the persecution' against the Clergy,—Dr. Wild preaching to a great meeting in a private house in Fleet-street, and the Liturgy being used at St. Gregory's by connivance of the Ruling Powers! A persecution of a very different quality of sharpness was subsequently set on foot, when those who afterwards became the Ruling Powers, took up the work of suppressing conventicles in right earnest. But of this, Mr. Evelyn is not the journalist. No justification, however, can be offered of the infringement of religious liberty to which Cromwell lent his authority; and the issue shewed that it was not less impolitic than it was unrighteous. We see how it alienated from the Government some of the most virtuous members of the community, and gave a sanctity to what was in itself a political cause, while it afforded the most plausible pretext for the retaliation it was certain sooner or later to provoke. There is reason to believe that Cromwell was very far from being personally infected with the spirit of intolerance; and he appears to have been tardy in giving into the evil policy of laying restrictions upon the Episcopal clergy; but the edicts in question must be considered as a foul stain, perhaps the greatest stain, upon his administration of the sovereignty. Of this unjustifiable interference with the rights of conscience, there is given the following instance.

'1657. 25 Dec. I went to London with my wife, to celebrate

Christmas day, Mr. Gunning preached in Exeter Chapell, on 7 Michah, 2. Sermon ended, as he was giving us y^e Holy Sacrament, the chapell was surrounded with souldiers, and all the communicants and assembly surpriz'd and kept prisoners by them, some in the house, others carried away. It fell to my share to be confin'd to a roome in the house, where yet I was permitted to dine with the master of it, y^e Countesse of Dorset, Lady Hatton, and some others of quality who invited me. In the afternoone came Col. Whaly, Goffe, and others, from White-hall, to examine us one by one; some they committed to y^e Marshall, some to prison. When I came before them they tooke my name and abode, examin'd me why, contrarie to an ordinance made that none should any longer observe y^e superstitious time of the Nativity (so esteem'd by them), I durst offend, and particularly be at Common Prayers, which they told me was but y^e masse in English, and particularly pray for Charles Steuart, for which we had no Scripture. I told them we did not pray for Cha. Steuart, but for all Christian kings, princes, and governors. They replied, in so doing we praied for the K. of Spaine too, who was their enemy and a papist, with other frivolous and ensnaring questions and much threatning; and finding no colour to detaine me, *they dismiss'd me with much pittie of my ignorance.* These were men of high flight and above ordinances, and spake spiteful things of our Lord's Nativity. As we went up to receive the Sacrament, the miscreants held their muskets against us as if they would have shot us at the altar, but yet suffering us to finish the office of Communion, *as perhaps not having instructions what to do in case they found us in that action.* So I got home late the next day, blessed be God.'

If Mr. Evelyn had not expressly affirmed that some of the audience were carried to prison, we should have been apt to suspect that the whole transaction was a wanton frolic of the officers, rather than an act emanating from the Government. They must have been strange orders indeed, under which the soldiers acted, that authorized them, if we understand Mr. Evelyn's expression, to level their muskets at the persons assembled, but left them in utter uncertainty what to do next, further than to stand by and let the service proceed. Nor was the conduct of the officers less singular, supposing that they had any other object than to divert themselves most unwarrantably at the expense of the congregation. It is clear that there was precisely the same colour for detaining Mr. Evelyn that there was for detaining any other individual present, except the officiating clergyman, whose fate is not mentioned; and yet, after a sort of mock examination, (for the charge of praying for the King of Spain must surely have been a jest,) he is dismissed with an affected commiseration of his ignorance!! It is a great pity Mr. Evelyn has not let us know what became of Mr. Gunning, as well as of the individuals who were committed to prison,—how many were so committed, how long they lay there, and what was the means or price of their discharge. It

could not surely be the case, that Mr. E. never thought it worth while to inquire further about the matter. To us, we confess, it appears extremely doubtful whether any of the party were sent to prison at all. There is a looseness in the whole narration, which shews how much the Writer suffered himself to take for granted, as to that part of the affair which did not immediately involve himself. In any point of view, however, the disturbance created by the soldiers, was a very nefarious aggression. If it was dictated by the wish to intimidate, and the officers really acted in pursuance of state orders, it was one of those half-measures which tend to throw useless discredit on the Government that has recourse to them; and the affair would serve to shew the folly of enactments of which policy and humanity alike forbid the carrying into effect. Those who had the management of such matters in the reign of Charles II. knew better than to deal in half-measures: their pity of the ignorance they undertook to enlighten, demonstrated itself in a somewhat different way.

The *Annus Mirabilis* was just at hand. On the 3rd of September of the ensuing year, 'died that arch rebell Oliver 'Cromwell, cal'd Protector.' Mr. Evelyn witnessed his superb funeral; 'the joyfullest,' he says, 'I ever saw, for there were 'none that cried but dogs, which the soldiers hooted away with 'a barbarous noise, drinking and taking tobacco in the streetes 'as they went.' Had Cromwell been the most legitimate inheritor of royalty that ever wore a crown, the dogs, we suppose, would not have made less noise, nor the soldiers have made less merry with drink and tobacco on the occasion of the pageant. We transcribe the brief references which are made to the subsequent political changes, and to the part which Mr. Evelyn himself took in the Restoration.

'1659. 25 April. A wonderfull and suddaine change in y^e face of y^e publiq; y^e new Protector Richard slighted; several pretenders and parties strive for y^e government: all anarchy and confusion; Lord have mercy on us!'

'29 May. The Nation was now in extreame confusion and unsettl'd, between the Armies and the Sectaries, the poor Church of England breathing as it were her last, so sad a face of things had overspread us.'

'11 Oct. The Armie now turn'd out the Parliam^t. We had now no Government in the Nation: all in confusion; no magistrate either own'd or pretended but y^e Souldiers, and they not agreed. God Almighty have mercy on us and settle us!'

'7 Nov. Was published my bold *Apologie* for the King in this time of danger, when it was capital to speake or write in favour of him. It was twice printed, so universaly it took.'

' 10 Dec. I treated privately with Col. Morley, then Lieutenant of the Tower, and in greate trust and power, concerning delivering it to y^e King and the bringing of him in, to the greate hazard of my life, but y^e Col. had been my scholefellow, and I knew would not betray me.'

' 12. I spent in publiq concerns for his Majesty, pursuing the point to bring over Coll. Morley, and his brother in law Fay, Governor of Portsmouth.'

' ANNUS MIRABILIS 1660. Jan. 12. Wrote to Col. Morley againe to declare for his Majesty.

' 22. I went this afternoone to visit Coll. Morley. After dinner I discours'd with him, but he was very jealous, and would not believe Monk came in to do the King any service; I told him he might do it without him, and have all the honour. He was still doubtfull, and would resolve on nothing yet, so I tooke leave.'

' 3 Feb. Kept y^e Fast. General Monk came now to London out of Scotland, but no man knew what he would do, or declare, yet he was met on all his way by the Gentlemen of all the Counties which he pass'd, with petitions that he would recall the old long interrupted Parliament, and settle the nation in some order, being at this time in most prodigious confusion and under no government, every body expecting what would be next and what he would do.

' 10. Now were the gates of the Citty broken down by Gen^l. Monke, which exceedingly exasperated the Citty, the Souldiers marching up and down as triumphing over it, and all the old army of the phanatics put out of their posts, and sent out of towne.

' 11. A signal day. Monk, perceiving how infamous and wretched a pack of knaves would have still usurped the supreame power, and having intelligence that they intended to take away his commission, repenting of what he had don to y^e Citty, and where he and his forces quartered, marches to White-hall, dissipates that nest of robbers, and convenes the old Parliament, the Rump Parliament (so call'd as retaining some few rotten members of y^e other) being dissolv'd; and for joy whereoff were many thousand of rumps roasted publiqly in y^e streetes at the bonfires this night, with ringing of bells and universal jubilee. This was the first good omen.'

' 3 May. Came the most happy tidings of his Majesty's gracious declaration and applications to the Parliament, Generall, and People, and their dutiful acceptance and acknowledgment, after a most bloody and unreasonable rebellion of neere 20 years. Praised be for ever the Lord of Heaven, who onely doeth wondrous things, because His mercy endureth for ever!

' 8. This day was his Majestie proclaim'd in London, &c.

' 24. Came to me Col. Morley, about procuring his pardon, now too late seeing his error and neglect of the counsel I gave him, by which if he had taken it he had certainly done y^e great work with y^e same ease that Monk did it, who was then in Scotland, and Morley in a post to have done what he pleas'd, but his jealousie and feare kept him from that blessing and honor. I address'd him to Lord Mor-

daunt, then in greate favour, for his pardon, w^{ch} he obtain'd at the cost of 1000l. as I heard. O y^e selfish omission of this gentleman! what did I not undergo of danger in this negotiation, to have brought him over to his Majesty's interest, when it was intirely in his hands.'

The active part which Mr. Evelyn took in this business, is almost the only instance of his busying himself in political affairs. A detailed account of his communications with Col. Morley, is given in the Appendix. Morley had much in his power: as Lieutenant of the Tower, he was absolute master of the city; he was Lieutenant of the confederate counties of Sussex, Surrey, Hampshire, &c.; his brother-in-law was Governor of Portsmouth, and his own brother, Governor of Arundel castle. But his 'fatal diffidence' of Monk, who at that time was not suspected of having any design to bring in the King, if indeed he had conceived the project, is assigned as the reason of Morley's vacillating and temporizing conduct. The knowledge of Morley's sentiments, however, had no doubt some influence on Monk's decision, whose task was in fact one which required little cunning and involved little difficulty. 'Finding how the people and 'magistrates were disposed,' says the MSS. account drawn up by Sir Thomas Clarges, ' (whatever his general intentions were, 'or first seemed to be,) he boldly and fortunately brought to 'pass that noble Revolution, following it to his eternal honour 'by restoring a banished Prince and the People's freedom.' We again transcribe from Mr. Evelyn's diary.

'29 May. This day his Majestie Charles the Second came to London, after a sad and long exile and calamitous suffering both of the King and Church, being 17 yeares. This was also his birthday, and with a triumph of above 20,000 horse and foote, brandishing their swords and shouting with inexpressible joy; the wayes strew'd with flowers, the bells ringing, the streetes hung with tapissry, fountaines running with wine; the Maior, Aldermen, and all the Companies in their liveries; chaines of gold and banners; Lords and Nobles clad in cloth of silver, gold, and velvet; the windows and balconies all set with ladies; trumpets, music, and myriads of people flocking, even so far as from Rochester, so as they were seven houres in passing the Citty, even from 2 in y^e afternoone till 9 at night.

'I stood in the Strand and beheld it, and bless'd God. And all this was don without one drop of bloud shed, and by that very army which rebell'd against him; but it was y^e Lord's doing, for such a Restauration was never mention'd in any history antient or modern, since the returne of the Jews from the Babylonish captivity; nor so joyfull a day and so bright ever scene in this Nation, this hapning when to expect or effect it was past all human policy.'

Mr. Evelyn's parallel is quite in the taste of the times; and some extravagance of expression may reasonably be allowed to the first paroxysms of joy which the re-establishment of a settled government, the anticipated gratitude and moderation of

He recalled monarch, the brilliant prospects of personal honour and advantage that opened to the faithful royalists, and the setting up again of all the high places of their intellectual idolatry, would excite in the minds of the church and king party. Mr. Evelyn was but two and twenty when the differences between Charles I. and the Parliament were ripened into a civil war; too young to appreciate the grounds of the quarrel, but just of an age to enter with enthusiasm into the royal cause. That cause had acquired a sacredness in his imagination, from the tragical fate of one sovereign, and the adverse fortunes of another, the exiled heir. Charles the First, deposed and in exile, would in time have become an object of as little interest as James the Second was, after his abdication of the throne; but Charles the Martyr was at once exalted into the saint. Repugnant both to reason and to religion as is so gross a misapplication of the terms, (for Charles's reputed piety could no more constitute him a martyr, than his tyranny could make him a saint,) it is by a natural operation of feeling that we invest an illustrious sufferer with a character of sanctity: an illusion is thrown over the unearthly object of our reverence, when beheld in the shadowy light of the sepulchre, which at once heightens its stature, and softens down all the harsher traits of its character. Many a man has awakened simply by his death, emotions the very opposite of those which all the actions of his life conspired to perpetuate. This was signally the case with Charles I., who could in no other way have won the affections of the subjects he had oppressed; but the short-sighted politicians who condemned him to suffer, did an unintentional service to his fame, cancelling by that act, at least in the minds of a large proportion of his former subjects, all his political delinquencies. In the Blessed Martyr of Mr. Evelyn, we in vain attempt to trace any resemblance to the Charles the First of history. In place of the murdered king, a shadowy abstraction took possession of men's imaginations, the concrete idea of all that is venerable, captivating, or commanding in the attributes of royalty; and the title of king became itself a higher style in consequence of its association with this ideal object of adulation. That adulation went into the greater excess, because, as being paid to the deceased, it seemed to lose some of the essential meanness of flattery: it had a shew of disinterestedness and sincerity, which disguised its true character, and thus favoured its most unbounded licence. But this was not all. The monarch was also regarded as invested with a sacerdotal character, as the head of the Anglican Episcopacy, which suffered an eclipse in his downfall, and the devoted loyalty of its members was ultimately blended, therefore, with their religious feelings. During the interregnum, when the use of the Common Prayer Book was

prohibited, some of the papists and other sectaries, it seems, used to taunt the good churchmen with the non-visibility of that which, if a part of the true Church, must needs suffer no interruption of existence. Some of our readers may be tempted to smile at hearing the way in which this objection was repelled. Sir Richard Browne, Mr. Evelyn's father-in-law, during the whole of his nineteen years' exile, 'kept up in his chapel the 'Liturgy and Offices of the Church of England, to his no small 'honour, and in a time when it was so low, and, as many 'thought, utterly lost, that in various controversies both with 'papists and sectaries, our divines used to argue for the visibility of the Church, from his chapel and congregation!!' No wonder that they should have found in the restoration of the monarchy in the person of Charles II., a parallel to the return of the Jews from the Babylonish captivity.

But there were more rational grounds for rejoicing, or at least for acquiescing in that event. There were sober-minded men who regarded the King's return as the only means of re-establishing a constitutional, in place of a military government. Cromwell was no more, who alone could tame the violence of rival factions, and give bond, by his personal energy, for the security of men's social interests. The wizard was dead, whose spells the army, his demon servant, obeyed, which now threatened to turn against its masters, and would be exorcised only by the name of king. To escape from the evils of anarchy, or even from the uncertainties of an unsettled government, a very large portion of the nation would have been glad to submit to almost any arrangement that promised to be permanent; and they suffered themselves to be quietly made over by Monk to a Stuart, without taking a single precaution to secure their dearly purchased liberties. What it was that they had consented to have restored, and what they had parted with, it was not long before they were enabled very feelingly to ascertain. A few extracts from subsequent pages of Mr. Evelyn's diary, will place the matter in a sufficiently clear point of view.

'6 July. [1660. About five weeks after the King's return] His Majestie began first to *touch for y^e evil*, according to costome, thus: his Ma^{ty} sitting under his State in y^e Banqueting House, the Chirurgeons cause the sick to be brought or led up to the throne, where they kneeling, y^e King strokes their faces or cheekes with both his hands at once, at which instant a Chaplaine in his formalities says, "He put his hands upon them and he healed them." This is sayd to every one in particular. When they have ben all touch'd they come up againe in the same order, and the other Chaplaine kneeling, and having Angel gold strung on white ribbon on his arme, delivers them one by one to his M^{ty}, who puts them about the necks of the touched as they passe, whilst the first Chaplaine repeats, "That is y^e true

light who came into y^e world." Then follows an Epistle (as at first a Gospell) with the Liturgy, prayers for the sick, with some alteration, lastly y^e blessing; and then the Lo. Chamberlaine and Comptroller of the Household bring a basin, ewer and towell, for his Ma^{ty} to wash.'

' 25 Jan. 1661. After divers yeares since I had seen any play, I went to see acted "The Scornful Lady," at a New Theater in Lincoln's Inn Fields.'

' 6 Jan. 1662. This evening, according to costome, his Majesty open'd the revells of that night by throwing the dice himselfe in the privy chamber, where was a table set on purpose, and lost his 100l. (The yeare before he won 1500l.) The ladies also plaid very deepe. I came away when the Duke of Ormonde had won about 1000l. and left them still at *passage, cards, &c.* At other tables, both there and at y^e Groom-porters, observing the wicked folly and monstrous excesse of passion amongst some losers; sorry I am that such a wretched costome as play to that excesse should be countenanc'd in a Court which ought to be an example of virtue to the rest of the kingdome.

' 9. I saw acted "The 3rd Part of the Siege of Rhodes." In this acted y^e faire and famous comedian call'd Roxalana from y^e part she performed: and I think it was the last, she being taken to be the Earle of Oxford's *misse* (as at this time they began to call lewd women.)

' 15. There was a general fast thro' y^e whole nation, and now celebrated at London, to avert God's heavy judgments on this land. There had fallen greate raine without any frost or seasonable cold, not only in England, but in Sweden, and the most Northern parts, being here neere as warme as at midsommer in some yeares. This solemn fast was held for y^e House of Commons at St. Margaret's. Dr. Reeves, Dean of Windsor, preach'd on 7 Joshua, 12. *Shewing how y^e neglect of exacting justice on offenders* (by which he insinuated such of the old King's murderers as were yet reprieved and in y^e Tower) was a maine cause of God's punishing a land. He brought in that of the Gibeonites as well as Achan and others, concluding with an eulogie of the Parliament for their loyaltie in restoring y^e Bishops and Cleargie, and vindicating the Church from sacrilege.

' 16. This night was acted before his Ma^{ty} "The Widow," a lewd play.'

' 6 April. Being of the Vestry, in the afternoone we order'd that the Communion Table should be set as usual *altar-wise*, with a decent raile before it, as before the Rebellion.'

' 17 Aug. Being the Sunday when the Common Prayer Booke reformed and ordered to be used for the future, was appointed to be read, and the solemn League and Covenant to be abjured by all the incumbents of England under penalty of looseing their livings; our Vicar read it this morning.

' 20. There were strong guards in y^e Citty this day, apprehending some tumults, many of the Presbyterian ministers not conforming.

' 21 Dec. One of his Ma^{ty}'s Chaplains preach'd, after which, in-

stead of y^e antient, grave, and solemn wind musiq accompanying y^e organ, was introduc'd a concert of 24 violins betweene every pause, after the French fantastical light way, better suiting a tavern or playhouse than a church.'

These were early days, which exhibited but a sample and earnest of what the nation gained by the restoration of the Court, the Church and the Theatre, and their simultaneous efforts to *dé-puritanize* the community. All was not indeed, even in good Mr. Evelyn's opinion, as it should have been; but the King smiled upon him, and occupations of the most honourable and patriotic nature now devolving upon him, and engrossing his time, left little leisure for superfluous rumination or boding augury. He dined with the King, or with the Chancellor, or with the Queen Mother, and he went to royal balls and royal theatricals, till he was tired of the hurry of a court life, while at home he received the visits of Majesty and all its satellites. He could now go to church without seeing a mechanic, or one whose ordination was of doubtful validity, ascend the pulpit; he saw Ash Wednesday and Christmas day re-instituted, and the Communion Table again set altar-wise, the Presbyterians turned out, and 'the carcasses of those arch-rebels Cromwell, Bradshaw, and Ireton dragged out of their superb tombs in Westminster among the Kings, to Tyburne, hanged on the gallows there, and then buried in a deep pit.' He saw, and he records, these magnanimous triumphs, and could he but feel elated at such a Restoration? It is a most salutary exercise of the feelings, to compel one's self to think none the worse of a man's integrity, piety, and even amiableness, on account of what seem to us palpable incongruities, but which, perhaps, taking all the circumstances into consideration, do not exceed what may be fairly allowed as the average proportion of human infirmity which forms the *set off* against the truest excellence of character. In our next Number, we shall endeavour to do justice to Mr. Evelyn's exemplary discharge of all the social relations, his devout and resigned temper, his scientific ardour, and his unaffected philanthropy.

Art. IV. *An Autumn near the Rhine*; or Sketches of Courts, Society, Scenery, &c. in some of the German States bordering on the Rhine. Svo. pp. 524. London, 1818.

THE Rhine, the magnificent Rhine, while its very name calls up the idea of all that is wild, and rich, and majestic in scenery, forms a kind of central point in our historical recollections of marking periods and of illustrious individuals. Without ascending to the times of romance or plausible conjecture, we

find, at a sufficiently early date of classical history, its banks tenanted by rude and warlike tribes, whose inroads into Belgic Gaul, stimulated the policy and ambition of Julius Cæsar to lead, for the first time, the Roman armies across the Rhine. The fine, but doubtful campaigns of Drusus and Germanicus were manœuvred and fought the adjacent country, in which was also the theatre of the splendid efforts of Arminius to liberate his country from the chains of Rome. Some of the most remarkable events of the reign of Charlemagne were transacted in this quarter ; and the conflicts between his descendants frequently rendered it a troubled scene. In the subsequent stages of Germanic story, the Rhenish territory has always formed a kind of debateable ground on which alien or native armies might contend for the mastery. It did not of course, escape the protracted visitations of the thirty years' war, when Gustavus and his school of warriors traversed Germany from the sea to the Carpathians, and from the Vistula to the Danube. Of the wars between the different Continental states, and between France and Great Britain, these regions have been the frequent field, and have given a melancholy immortality to the names of Spinola, Farnese, Condé, Luxembourg, Marlborough, Eugene, Villars, and a host of equally illustrious homicides.

The Rhine has seldom, and only for a brief time, served as the boundary of great and powerful nations. In the earlier periods of authentic history we find it bordered by savage tribes, who were at all times ready either to engage in mutual quarrel or to range themselves under the command of some powerful or popular leader ; and the neighbouring regions still bear testimony to that more recent, and not less turbulent period, when the summits of the Bergstrasse and the Adenwald were crowned with fortresses, whose ruins blend richly with the wild and grand scenery of these romantic tracts, and whose original possessors descended from their mountain fastnesses to encounter each other in fierce rivalry, or to plunder the helpless traveller. Within a narrower limit of commemoration, the Rhenish states have presented the same general aspect of minute and intricate separation, but with a more tranquil and better defined policy, and on the whole, perhaps, with favourable results to the general interests of mankind. Had the whole of Germany, for instance, been under the dominion of Austria, the efforts of Luther would probably have been as little successful as were similar attempts in the adjacent country of Bohemia ; but the division of territory, the variety of interests, the difference of policy, and the distinctions of personal character among the reigning monarchs of the Imperial states, afforded favourable opportunities for the introduction and advancement of the reformation, of which the great

instruments raised up by Providence for that transcendent work, did not fail to make skilful and vigorous use.

We have no present motive for discussing the now obliterated changes introduced into the Germanic constitution by Napoleon ; but we can have no hesitation in expressing our strong disapprobation of the plans adopted by the Allied powers in their dissolution of the Rhenish confederation and their construction of a semifeudal, semifederative system. If justice—justice on their own principles, we mean—had been their object, it required something like the re-establishment of the former *regime* ; but if a sincere regard to the common weal had actuated them, we should have have heard nothing of the adjustments, absorptions, extensions, and mediatizations, by which they have arbitrarily, and as we apprehend, injuriously, altered the political aspect of Europe, and interposed formidable obstacles to the ascertainment and consolidation of civil and religious freedom. Not that we cherish much sympathy for the small princes and chieftains themselves who have been so unceremoniously ousted ; nor that we regard the old system with any other feeling than with cordial dislike, and with sincere wishes for the substitution of a better ; but we condemn the arrangements of the Allies, because we are unable to trace in them that enlightened solicitude for the independence of sovereigns, the liberty of subjects, and the happiness of nations, which the royal and noble negotiators on all occasions clamorously professed. There was a fine opportunity for the proof of their sincerity, presented to them in the condition of the free cities and states of the Empire, and, to speak in courteous phrase, they *neglected* it. There is no part of German history on which the mind and memory dwell with greater interest, than on the rise, vicissitudes, and decay of those privileged establishments. In the ‘ olden time’ of Germany ‘ her merchants were princes,’ and whatever might be the defects of their mercantile policy, whatever of error or of ambition might occasionally sully the internal rule or the honourable rivalry of the commercial states, there was a republican energy in their character, a boldness and a grandeur in their enterprises, which amply redeemed their vices, and almost authorized the occasional extravagance of their pretensions. In the dark periods of the Empire, they were its best resources ; in its better days, they were its proudest boast. Amid surrounding deserts of despotism and poverty, they were as rich *oases*, flourishing in all the wealth of commerce, and in as large an enjoyment of the blessings of freedom as the conditions of mortality and the circumstances of political science would permit. Gradually, but forcibly and completely swept away by the tide of despotic encroachment and military violence, sound policy, the state of Europe, and the claims of man’s moral and intellectual nature demanded their restoration. But the same

cold and selfish calculations which consigned Venice to Austria, and Genoa to Sardinia, rejected the appeal, and while affecting to re-establish *four* out of the number, left even these the mere 'shadows of a mighty name,' holding a precarious existence at the mercy of the stronger powers by whom they are surrounded. A pretty intelligible intimation of the kind of freedom which they are suffered to retain, is suggested by the affair of Colonel Massenbach. He was obnoxious to the Prussian Government, and sought safety in the free and independent city of Frankfort; his asylum was insulted by the demand of the Prussian ambassador, that he should be given up, and the magistrates were under the necessity of compliance. We are equally at a loss to guess the principle on which many of the general divisions and allotments of territory were made. How sagaciously soever they may have been partitioned, and with whatever regard to strength and compactness they may in reality have been assigned to their possessors, they certainly make a very strange and uncouth appearance in the map. Such interlinkings and insulations of states, such sections and separations of the same country: here, the king of Bavaria obliged to request permission of his brother, or cousin, of Wirtemberg to cross his kingdom, before he can reach his duchy of Deuxponts; there, the grand duchy of Hesse flanked and cut in two by the Electorate of the same name; in a third direction, the kingdom of Hanover winding and insinuating a long excrescence between two fractions of the duchy of Brunswick. If we add to this strange and whimsical tessellation, the little counties, margraviates, and principalities, with their small patches of country, set in the midst of the larger states, we shall then have a faint idea of the condition in which Germany was left by those to whom its final settlement was committed.

The volume before us, from which these reminiscences have detained us a little too long, contains a number of miscellaneous and desultory, but very amusing sketches of government, society, habits, and scenery, put together, ostensibly, during a tour among some of the Rhenish states. We have not the smallest suspicion that the adventures and associations described by the Writer, really occurred in his personal experience; but we have as little hesitation in ascribing to him a fair portion of local knowledge, and a considerable acquaintance with the individuals both animate and inanimate who figure in his pages. Altogether, he has produced a very agreeable book, which will afford not only gratification, but considerable information on subjects which are, though much the matter of common conversation, very little familiar to general knowledge.

Mentz, the first important object occurring in these letters, presents a melancholy contrast to its former prosperity under

the ecclesiastical government. When, about thirty years since, Dr. Moore passed through this city, he was gratified by the sight of trim ecclesiastics with their smart equipages, and their well-drilled, and smooth-shaved soldiery.

‘The chapter and the grenadiers have now changed places. You see the meagre occupants of the pillaged stalls skulking to mass in threadbare *soutanes*, their looks proclaiming them no longer the monopolizers of the old Hock of the neighbourhood; while the Austrian and Prussian soldiers, to the number of 14,000, are rioting in the insolence of lawless superiority. The *cafes*, the billiard-rooms, the promenades are crammed with these smoking and swaggering guests, come to give a sort of unhallowed vivacity to the mouldering haunts of the monks. The university-building is a barrack, and hospitals and guard-rooms strike one at every corner.’

The grand duke of Hesse is a respectable old gentleman, very musically and liberally inclined, but rather averse from trusting his subjects with too much liberty. At Darmstadt, the capital of the duchy, the Writer states himself to have been introduced to the admirable duchess of Saxe Weimar, who has nobly supported her husband in maintaining the high literary credit of the most enlightened court in Germany. An almost quaker-like simplicity of attire, a sensible though somewhat homely cast of features, with great ease and dignity of manner, distinguish this excellent woman, who, after the battle of Jena, succeeded, by her firm and prudent conduct, in procuring from Napoleon, an exemption from military visitation for her palace and capital. Some very good and spirited description of the *fêtes* and amusements of the Hessian court and nobility, occurs in this part of the work. At Frankfort, one of the four cities of Germany entitled ‘free,’ there still existed, as in Mentz and many other large towns, a strong sensation of regret for the absence of the French troops. They were civil if treated with civility, and were generally well furnished with money which they spent freely. In this city is held the Diet, composed of seventeen plenipotentiaries in ordinary cases, but as there is a good deal of whimsical complication in the appointment of votes, it sometimes happens that these seventeen deliberators are multiplied into sixty-nine. As yet, this admirable body has done precisely nothing, and it is not, we imagine, probable that it will ever do any more: it does not seem to be the will of its masters that this mock-senate should exert itself effectually for the benefit of the German people.

At Wilhelmsbad, the Traveller was on the territory of the Electorate of Hesse Cassel, whose ruler seems to consider himself as the absolute proprietor of his subjects, and is well-known to Englishmen as the contractor for supplying the British government with so many gross of soldiers at so much per head. This

very unamiable personage is said to be weak, tenacious, and avaricious, far advanced in years, and ornamented with a prodigious excrescence on his neck. It should not, however, be omitted, that with all his tyranny and singularities, he deals very moderately with his people in the article of taxation.

Carlsruhe, the court residence of the grand duke of Baden, is a handsome town with a new church, which we notice as being the work of Weinbrenner, a living German architect, of high, but, if we may trust our critical Author, rather exaggerated reputation. Of this boasted production the Corinthian columns are described as 'thick and gouty,' and the pediment of the portico, as 'awkwardly perched in the air.' The interior is decorated with 'gigantic stained columns with gaudy gilt capitals,' and with 'finical ornaments superinduced upon a grand outline.' The reigning duke is a weak and indolent, but well disposed man, who keeps up his army to an oppressive peace establishment of 8000 men, including the enormous and absurd appointment of no less than thirty three general officers; a proportion of about one general to 250 privates! He was, unfortunately for himself and his people, an only son and a spoiled child; his habits are consequently expensive, and his intentions vacillating. He has not yet given to his subjects the expected constitution, and refers them on this point to the decisions of the Diet. That worthy and valuable body take the hint from their masters, and employ ample time in deliberation on so grave a matter. They may, however, protract as they please; the concession may be somewhat later than is gracious or even prudent; but the public spirit of Germany is roused, and the promised meliorations in the general system of government, cannot, with safety, be much longer withheld. Baden, the capital of the old Margraviate, is well described. Its hot springs and gaming tables seem to constitute its principal attractions as a place of fashionable resort, but to the lovers of picturesque situation and of secret history, the finely shattered old castle, crowning the woody summit of a rocky height, presents a much more impressive object. Its subterranean passages and dungeons are supposed to have been the dark and mysterious court of a *Vehm Gericht* or secret tribunal. Of this dreadful institution, a well-written account is still a desideratum, though the general outline of its history is commonly known, and is given in brief in the present work. A more detailed, though far from sufficient collection of particulars, was published, some years since, in a small pamphlet by Mr. Coxe, and some very interesting illustrations will be found in the German romance of Herman of Unna. In the fifteenth century, when the power of this fearful tribunal was at its height, it marshalled in its ranks, 100,000 free judges, bound by a terrible oath, unknown to society at

large, but recognising each other by a secret sign. Its proceedings were summary and sanguinary, and its sentences were entrusted for execution to the daggers of its countless assassins.

The officers of the tribunal stole in the night to a Castle or a town, and affixed, on the gates, a judicial summons to this Prince or that citizen to appear at the *Frei Stuhl*, at a given time and place, to be examined on a given matter. If the summons was repeated three times, without effect, the accused was condemned, *par contumace*, once more summoned—and if that proved fruitless, outlawed and hanged by the road-side whenever caught. If he resisted he was bored through the body, bound to the tree, and left with the executioner's knife sticking by him, to show that he was not murdered, but a convict of the *Frei Gericht*. The tribunal used to assemble at midnight, in the church-yard of the place where they intended to hold a sitting. At break of day, the ringing of the bells announced to the inhabitants the presence of these formidable visitors. All were obliged to assemble in an open field, sitting down in a circle, in the middle of which sat the President and Judges of the Tribunal—the *insignia* of a sword and rope before them. When any one of bad reputation appeared in the circle, one of the Judges would step up to him, and touching him with his white staff, say to him—“*Friend, there is as good bread to be eaten elsewhere as here*.” If the conscience of the person was so clear that he did not choose to take the hint and go away, he might sit still and run the chance of accusation; but it was generally more prudent to decamp. When the Judge touched any one, three times, with the formidable white wand, it was a signal that he was a hapless convict already secretly accused and convicted; and no time was lost in hanging him at the next tree or beam which presented itself. This was the invariable punishment of criminals of all ranks; although now it is out of use in Germany, and the meanest criminals have the honour of decapitation. The youngest Judge generally performed the office, which was managed with so much secrecy that the hangman was rarely known. The crimes taken cognizance of by the *Vehm Gericht*, were chiefly heresy, infidelity, sacrilege, high treason, murder, incendiarism, rapes, robbery, and contumacy to the Tribunal, its Judges and Messengers.’ p. 221—222.

At length, however, the iniquities and oppressions of this tribunal became intolerable: the sovereigns of Germany united their efforts to suppress it, and at the close of the sixteenth century, it was extinct.

Wurtemberg, the next in this wilderness of sovereignties, is a compact territory. The King is ‘an active man of talent, courage, and firmness, of a small but important figure, reserved and little polite, possessing more intellect than feeling, but considered warm and hearty in his attachments.’ He has been at variance with the states of his kingdom, on the subject of the new constitution; and if the matter be correctly stated by the present Writer, he seems to have offered fair and reasonable concessions, while the states appear to have insisted upon points

the cession of which would have left him more at their mercy than a German, necessarily a military potentate, could, with prudence, voluntarily allow. Some interesting particulars of the life and habits of the old monarch, well known some years since to the small wits of England, as the gross and unwieldy suitor to our Princess Royal, are introduced in this part of the volume. He was a coarse but strong minded man, an acknowledged coward, violent and tyrannical. There were, however, some good points in his character. His taste was cultivated, his manners dignified and gentlemanly; he was ready and skilful in conversation, and to crown all, Napoleon is affirmed to have repeatedly described him as the only sovereign in Germany capable of reigning. But the finest trait in his history is furnished by his strong and unvarying attachment to his friend and minister Count Zeppelin, who retained through life the confidence of the monarch and the attachment of the people. A monumental temple was erected by the king to the memory of his favourite, with the simple but impressive dedication: *To the friend gone before.* The Queen dowager, after fulfilling in an exemplary manner, the duties of a wife, maintains in retirement, a most respectable character, and is frequently visited by the reigning monarch, who treats her with courtesy and deference. Danneker, the statuary, is a native of Stutgard. His works are mentioned with the highest admiration, but we feel no disposition to give the Writer much credit for skill or science in the arts.

The morals of Germany, if we may judge from the incidental illustrations afforded by this work, are by no means of a high standard. The licence of the drama, and the countenance given to many little and some gross irregularities of conduct, are strong intimations of a lamentable state of things; but a more distinct evidence of the lax morals which prevail, is presented in the facility and frequency of divorce. The numerous universities of Germany are very fallacious indications of a wide diffusion of the higher descriptions of knowledge: the term of instruction is too brief, and the motives to extensive acquisition are too few, to tempt the turbulent and unmanageable students beyond a certain limit.

The scenery of the Rhine has been too often described, and too recently specifically noticed by us, to require much detail here. It seems to be characterised by a peculiar and piquant variety throughout its stream. It flows during its early course, among the bleak and sterile mountains in the very heart of Switzerland, and after expanding into the Lake of Constance, winds round the extremity of the mountains of the Black Forest, clothed with firs, whose 'rich, tufted, funereal appearance,' gives 'a gloomy grandeur' to the heights they shade. Between Heidelberg and Darmstadt lies the beautiful Bergstrasse, or

Mountain-road, with its wooded and vine-covered declivities and its castellated summits; and parallel with this rich and picturesque *chaussée*, lies the district of the Odenwald, a tract diversified with every variety of surface, where forests, corn-fields, villages, masses and precipices of granite, rivulets, torrents, pastures and orchards, succeed one another in most romantic intermixture. On the crest of the Feldsberg, one of the highest and wildest mountains in *Odin'swood* (Odenwald), lies a large and well-finished column of granite, thirty feet in height and four in its greatest diameter. Conjecture is baffled in the attempt to ascertain its origin, and the tools of modern workmen have been unable to divide it for the purpose of removal. Not far from this spot stands the castle of Rodenstein, where the wild *Jäger* is fabled to reside, and on the eve of great events to traverse the air 'with a noisy armament to the opposite 'castle of Schnellerts.' From Mayence to Bingen, the stream flows through a luxuriant and highly cultivated tract; and from the latter town to Bonn, the river rushes between wild and precipitous mountains: beyond this all is flat. We reviewed in our last Number a series of graphic illustrations of the picturesque scenery of the Rhine; but of the towns and palaces which adorn its banks, the best common representations which we can at the present moment recollect seeing, will be found among the aquatints in Sir John Carr's Rhenish tour. They were both drawn and engraved by Daniell in his usual able and artist-like, though somewhat pedantic style.

Art. V. *Sermons on the Seven Epistles in the Apocalypse*; comprehending a brief Geographical and Historical Description of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea; and also, the most recent Accounts of the State of Christianity in the Apocalyptic Churches. By John Hyatt. 8vo. pp. 442. Portrait. Price 12s. London. 1820.

THIS course of Sermons, as being published by subscription, and therefore, it may be presumed, intended as addresses made permanent on paper for the pleasure and instruction of the Author's friends, rather than as compositions challenging the judgement of what is called 'the public at large,' cannot in fairness be made the subject of formal and rigorous criticism. It may be considered as especially designed for the use of numerous individuals in his very large congregations, many of whom will naturally desire (and it is honourable to the Preacher that they should desire) to be possessed of such a means of renewing the impression of what they had heard with interest and serious resolutions, in the public delivery.

They will probably recognise in the volume nearly the identical train of thought and tenour of language which they heard

from the pulpit; as the pages do not, we think, betray much of an injudicious attempt to elaborate the composition into a cast foreign to the style appropriate to a popular address. Brief sentences, enounced in a spirited manner, with an emphasis of expression sometimes partaking of exaggeration, of instantly intelligible meaning, not encumbered with what may be called secondary thoughts, (such as exceptions, distinctions, and qualifying turns and circumstances,) not complicated in a protracted connexion and dependence of the ideas,—in short, a something which, all together, gives the idea of unembarrassed, rapid, forcible, popular preaching, will be found prevailing through the volume, and will go far we should think, toward placing those readers who had also been hearers of the discourses, in the same state of feeling as when they heard them.

‘The life of preaching is the *application*,’ some one has said. In conformity to this maxim, Mr. H. very often turns from general expressions to a pointed appeal to the sense and conscience of his auditors. And very judiciously he intermingles these applicatory addresses with the train of his observations, as he goes on, instead of adhering to the old method of reserving them for a formal section of the discourse toward the conclusion. So good and long exercised a judge as our Author is of the manner in which sermons are received by congregations, must be well aware of the far better effect of thus giving the topics and sentiments a prompt and animated turn upon the conscience at the moment of their being fresh to the hearer’s attention, instead of keeping the enforcements and exhortations in store to make a sermon upon a sermon at the time that he is beginning to steal a look at the clock.

These sermons, regarded as actually spoken to a congregation, bear conspicuous evidence of a quality of great importance in a preacher—courage. The language is resolute and uncompromising in addressing the classes whose correspondence in character to what is described, in order to be rebuked, in the messages to the Seven Churches, deserves the application of the same censures. Especially we are pleased to see the Preacher always ready to take all consequences of a most explicit declaration of war against the notions and spirit of one class of pretended Christians, whose resentment, very easily excited and not very easily appeased, many worthy ministers have found it no trifle to encounter; we mean those who will not accept what they call the Gospel, on any other condition than its complete divorce from the Law; who repel an inculcation of moral duty, as an attempted infringement of Christian privilege; and whose grim and frowning visages tell the preacher, that a Popish, or even Mahomedan priest, would be fully as acceptable an occupant of the pulpit. The preacher of these sermons tells all such

persons that he does not fear them; and he proves it, by seizing every opportunity afforded by the solemn admonitory passages chosen as his texts, for enforcing rectitude of temper and conduct as the indispensable attendant and evidence of genuine Christian faith. In several places, he intimates that he is aware this will give offence to some of his auditors; and near the end he signifies that he has not been so happy as to find himself deceived in this anticipation; but that nevertheless he feels no repentance of that faithful explicitness against all sin, and all principles tending to the extenuation of sin, in which he had obeyed the great law of pleasing God rather than man. If we were disposed to note any fault in connexion with this characteristic of the sermons, it would perhaps be, that there is some trifle too much of *ostentation* in the terms of the preacher's avowal of what he dares do in defiance. Perhaps it did not require to be so formally expressed, that an unsparing malediction on all forms of antinomianism could not, at the present time, be pronounced, at every interval of doctrine, in the face of a very large congregation, without a manfulness of resolution and a hazard of very ungracious effects. It is, at the same time, a lamentable thing to think that this should be true.

The sermons contain many serious and important admonitions on the danger, the signs, and the infelicity of declension in religion, with incitements to zeal and activity. In describing, in forms parallel to the things so solemnly reprov'd in the seven ancient churches, the evils existing in the churches of our own day, he proves himself very observant of what may be called our English Christian world, and better acquainted with the evils in the state of the Dissenting communities, than we can wish their enemies to be.

If we had not signified a suspension, for the time, of our judicial functions, in noticing a work published under the auspices of friendship and subscription, will Mr. Hyatt give us credit that we should have been able to make out a list of faults, to a tolerable length. What could we not say of words incorrectly employed; as when he tells us that 'to hate what the Son of God hates, is highly commendatory;'—of incongruity of figurative language; as when he says, 'we imbibe and retain distorted views of many passages contained in the volume of revelation;'—of pure extravagancies of expression, as in such a sentence as this: 'The display which he will one day make of his glory, as Immanuel, will cover the souls of the impious deniers of his divinity, with a blush of guilt ten thousand times deeper than vermilion;'—of a tone of harshness, partaking, we might almost say, of fierceness, in expressing the menaces of the Divine Justice;—of assertions and descriptions too much in the extremes of con-

trast in representing, in comparison, the characters of saints and sinners?—&c. &c. &c.?

There is no very material inequality, we think, between any two of the sermons, or between one and another of the several portions of the series, as founded respectively on the characters of the Asiatic churches. If on a comparison a preference were to be given to any particular portion, we should perhaps deem some parts of the discourses on the verses respecting the church at Sardis, fully as much adapted to usefulness as any other part of the course. The strain, however, of forcible admonition and exhortation, (a strain which must have had great effect, we should think, in the actual address to a large assembly,) is maintained through many parts also of the other sermons. It is, indeed, a prevailing characteristic of the book. The Preacher's way is, if we may so express it, to drive his appeals and inculcations home, in a direct, unceremonious, and rather rough manner. It is nearly indifferent from what page we transcribe a specimen indicative of the rank, in point of thinking and language, to which he belongs. In any portion almost of the volume, the reader finds the course of the sentiment and diction proceeding in a style equal to that of such passages as the following :

‘ But what ! is all this a visionary description ? Is it only the picture of a fanciful imagination ? Is it the recital of a pleasing dream ? Is it not enthusiasm rather than religion ? Ah ! many of us know that it is not fiction but fact. It is not the recital of a vain dream but of a blessed reality. We remember the days of our espousals to Christ ; we remember the solitary peaceful walks we enjoyed,—the pleasurable hours we spent in retirement,—the interesting and instructive books we read,—the holy pleasures we experienced,—the lively hopes we cherished, and the Heavenly felicity we anticipated :—yes, we still remember,—how sweetly did the weeks pass away, while Jesus and his love engaged our thoughts, and our tongues, and our hearts. Did we then err in our judgment ? Did we overrate religion ? Did we set too high a value upon our souls, and make too much of eternity ? No. Nor was this possible. Alas ! that ever our negligence and indifference should have caused us at any time to experience a painful and distressing reverse !’

‘ My hearers,—How are things between God and your souls ? How far have we described the state of *your* experience ? Bring the features of the character we have drawn, close to your hearts, and endeavour to ascertain what resemblance the likeness bears to yourselves. ‘ There are two witnesses present who know what is the state of religion in each Christian—God, and conscience. Ah ! are not some of our hearers conscious that, in them, “ the things which remain are ready to die ” ? One is saying, Alas ! I have experienced a lamentable reverse in the state of religion in my soul. There was a time when I was more alive to God than now—I was less anxious about terres-

trial things—I could more patiently bear afflictions and trials—I heard the gospel with delight and profit—I enjoyed communion with Jesus in the exercises of secret prayer and devout meditation;—but now my heart is cold—my course is irregular—my soul is lean, and barren, and unhappy. Often the sight of my neglected Bible covers me with a blush of guilt.’

‘The doctrine of personal holiness, or internal sanctification, is exploded by some professors of Christianity, supposing it detracts from the glory of Christ. They affirm, that Christians have holiness in Christ, but none in themselves;—that sanctification, as well as justification, is *imputed*. Before regeneration we had no holiness in ourselves, but surely, subsequent to our becoming “new creatures in Christ Jesus,” we must necessarily be the subjects of holiness. Can a man be “one spirit with the Lord,” and not possess holiness? Can we conceive of spiritual life in the soul without the sanctification of its faculties and affections? But, it seems, we are not to look for any thing in ourselves from which to derive encouragement or consolation, but to look for every thing in Christ. Self-examination, then, in order to ascertain if we “be in the faith,” is altogether unnecessary, and the exhortation which the Apostle Paul urges upon Christians, to examine themselves, is quite superfluous. Opposed as some professors of the gospel are to *personal* sanctification, they will one day find that, “without holiness no man shall see the Lord,” as his Redeemer and everlasting portion. Our Lord describes his disciples as “poor in spirit,”—“meek”—“merciful”—“peace-makers”—“hungering and thirsting after righteousness”—“mourners”—“pure in heart.” Is there no holiness in those that answer to this description? Can all these moral virtues be possessed by a person who is destitute of internal sanctification?’

It was not within the Preacher’s design to adventure any speculation on the prophetic character of the book of Revelation, or on any predictive references, excepting the moral and judicial ones, to be found in the introductory chapters. His object was simply to expand, to illustrate in particulars, and to enforce in a train of religious and moral instructions, the powerful sentences of censure, warning, and excitement addressed to the seven churches,—constituting as they do, one of the most solemn, commanding, and magnificent communications that ever proceeded from even the Supreme Dictator himself.

The Author has prefixed to the respective portions of the course, short accounts of the present state of the places where those churches once existed. In the first of these notices, we think he is a little hard upon our inquisitive classical modern travellers. ‘Most of them,’ he remarks, ‘appear to have been far more concerned to explore, and to publish to the world, the antiquities of *Heathenism* than the antiquities of *Christianity*; that information which would be most gratifying to Christian readers, is generally sought for in vain in their works.’ It may be too much to affirm that some of those gentlemen would

not have felt more interest about the antiquities of the heathens than about those of the Christians, even if the latter *had* left any monuments and vestiges for examination. But as the case stands, what is there for them, as antiquaries, to explore? It is a matter of some historical interest, that there was once a Christian society at Ephesus or Smyrna; and it might be worth some research in books to ascertain the time and circumstances of its extinction. But the local investigations of the antiquarian traveller have constantly for their immediate object, something now existing, which he endeavours to connect with ancient history, in order to render both more intelligible. It were mere folly to go to a particular spot for the purpose of writing the history of people that once lived there, when there is now nothing remaining on it that has the smallest relation to them. The ancient heathens, on the contrary, have left something illustrative of their character, talents, superstitions, and periods of greatness and decline, in the ruins of temples, mausoleums, and aqueducts. Primitive Christianity gave far different occupation to its disciples; but therefore it precluded them from creating the means and causes of visible, striking, permanent association between themselves and the places where they made their transient sojourn on earth.—The relics monumental of the ancient heathens are, besides, in what are called the classical regions, of great interest regarded as subjects of taste, as productions displaying knowledge, art, and genius.

Art. VI. *The River Duddon*, a Series of Sonnets: Vaudracour and Julia: and other Poems. To which is annexed, a Topographical Description of the Country of the Lakes, in the North of England. By William Wordsworth. 8vo. pp. 321. London. 1820.

THIS publication is designed to form, together with "The Thanksgiving Ode," "The Tale of Peter Bell," and "The Waggoner," the third and last volume of the Author's Miscellaneous Poems. Mr. Wordsworth appears to be satisfied that he has written enough; quite enough, at least, for the illustration of his theory, which if the Public do not by this time understand or appreciate, it is not his fault: with this volume, therefore, the indignant Author closes his metrical labours. But a poet has lived too long, who has written quite enough. Measured by this rule, Mr. Wordsworth's literary existence has long touched upon superannuation: the Author of the *Excursion* is almost forgotten in the Author of *Peter Bell*, and the Poet's warmest admirers are beginning to be ashamed of standing out for the genius of a man who, whether in the wantonness of self-conceit, or from infirmity of judgement, could, in an age of brilliant competition like the present, deem such productions as

those worthy of the Press. It is evident that Mr. Wordsworth has felt the universal ridicule which they brought upon him, from the manner in which he calls upon his friend Peter, in the following sonnet, not to mind the naughty critics. It is entitled, a 'Sonnet on the detraction which followed the publication of a certain poem.' 'See *Milton's Sonnet*,' it is added, 'beginning "A Book was writ of late called Tetrachordon."' We shall see into that matter presently.

'A Book came forth of late called, "Peter Bell;"
Not negligent the style;—the matter? good
As aught that song records of Robin Hood,
Or Roy, renowned through many a Scottish dell;
But some (who brook these hacknied themes full well,
Nor heat, at Tam o' Shanter's name, their blood)
Wax'd wroth, and with foul claws, a harpy brood—
On Bard and Hero clamorously fell.
Heed not, wild Rover once through heath and glen
Who mad'st at length the better life thy choice,
Heed not such onset! nay, if praise of men
To thee appear not an unmeaning voice,
Lift up that grey-haired forehead, and rejoice
In the just tribute of thy Poet's pen!

Mr. Wordsworth has very frequently puzzled us before now by the equivocal character of his lighter productions: his gravity is often so facetious, and his humour is often so grave, that we have been at a loss to know whether to take him as in jest or in earnest. This is the case with the above lines. We should certainly have supposed from the reference to Milton's burlesque sonnet, that Mr. Wordsworth meant on this occasion to be jocose. But on looking the Poet steadfastly in the face while addressing his friend Peter in the latter half of the sonnet, we could not discern the least relaxation of feature that betrayed a latent smile, and were compelled to conclude that he was in very sober earnest. Now, if we are right, it seems unaccountable why the reader should be referred to Milton's sonnet at all, unless Mr. Wordsworth, in whom we have frequently observed a sort of half-concealed fidgetty ambition to be taken for a cousin-german of the great patriot-bard, has really, in the simplicity of his mind, mistaken the character of that *jeu d'esprit*. Some persons had, it seems, laughed at the Greek title of Milton's treatise, just as the public were diverted at the title of Peter Bell. Thus far the parallel holds. But we do not learn that the public laughed at Milton's book, and he could not, therefore, have been seriously hurt at the jokes passed upon 'a word on the titlepage.' It afforded him however, as he thought, a good occasion for turning the joke upon his polemical assailants, on the ground of the far more uncouth and cacophonous combination of vocables of

which their names were composed. 'Gordon' is evidently brought in to supply the rhyme ; but 'Colkitto, Macdonnel, or Galasp,' those rugged names 'that would have made Quintilian stare and 'gasp,' were at that period not yet familiarized to Southern ears ; and Milton, who hated every thing Scotch, and had an exquisite ear, was no doubt unaffectedly diverted at these barbarous appellatives. And then in the close of the sonnet he has a good fling at his opponents for their dislike of Greek, which was the only sin of his title.

'Thy age, like ours, O Soul of Sir John Cheek,
Hated not learning worse than toad or asp,
When thou taught'st Cambridge, and King Edward, Greek.'

But to descend to Mr. Wordsworth. In our notice of his *Peter Bell*, we had occasion to remark, that his title confirmed us in the suspicion that, as he is himself devoid of any talent for humour, so he is, through a singular simplicity of mind, insusceptible of the ludicrous. Were not this the case, he would scarcely have trusted his name and that of his friend Peter, so near that of Milton, in the present instance ; nor would he have blundered in his serious imitation of a burlesque poem ; nor would he have called upon Peter Bell, at least in the hearing of the public, to lift up his grey-haired forehead, and rejoice in having such a poet as our Author's eccentric self, to write about him ; nor, lastly, would he have been now at any loss to know why the formal annunciation of a poem with such a title, and coming from Mr. Wordsworth, should have excited more merriment than the title of the thrilling and matchless "*Tam a Shan-ter*" of a poet who *could not* be ridiculous.

We take it, however, as a good sign, that Mr. Wordsworth has been made sensible of the fact, that the public do not wish for any more Peter Bells. How depraved soever their taste, how unjust soever their ridicule, the thing will not do again. And he seems determined to please the lovers of euphony this time by at least half of his titlepage, by the melodious names of *Vaudracour* and *Julia*. '*The River Duddon*' stands boldly forward, indeed, in defiance of all ludicrous associations ; but it has had this name given it, and cannot help itself. We question whether Mr. W. does not think it the most sweetly sounding title of the two.

The contents of the volume are very miscellaneous. A third part is occupied with the topographical description of the Lake country ; and it forms by no means the least valuable portion. The Notes to the Sonnets contain a prose memoir of the Rev. Robert Walker, curate of Seathwaite, the abstract of whose character is given in "*The Excursion*." He appears to have been a man of very singularly primitive character, and incomparably more deserving of poetical honours, than most of our

Author's Lakers. The reader must excuse us, if we suffer Mr. Wordsworth's prose for once to detain us from his poetry.

The subject of the memoir was born at Under Crag in Seathwaite, in 1709. He was the youngest of twelve children, born of obscure parents, who seeing him to be a sickly child, not likely to earn a livelihood by bodily labour, deemed it best to 'breed him a scholar.' He was accordingly duly initiated into the mysteries of reading, writing, and arithmetic, by the parish schoolmaster; and made sufficient progress to be qualified while yet a lad, to take upon himself the didascalical functions at Loweswater. By the assistance of 'a gentleman of the neighbourhood,' however, he managed to acquire in his leisure hours, a knowledge of the classics, and he now aspired to holy orders. The choice of two curacies was offered to him upon his ordination: the value of each was the same, viz. *five pounds per annum*; 'but the cure of Seathwaite having a cottage attached to it, as he wished to marry, he chose it in preference.' He got, as he expresses it, 'to the value of 40*l.* for his wife's fortune,' the savings of her wages; and with this the worthy couple began housekeeping. The following letter describes his situation nineteen years after his entering upon his curacy.

'To Mr. _____

'SIR,

Coniston, July 26, 1754.

'I was the other day upon a party of pleasure, about five or six miles from this place, where I met with a very striking object, and of a nature not very common. Going into a clergyman's house (of whom I had frequently heard) I found him sitting at the head of a long square table, such as is commonly used in this country by the lower class of people, dressed in a coarse blue frock, trimmed with black horn buttons; a checked shirt, a leathern strap about his neck for a stock, a coarse apron, a pair of great wooden-soled shoes, plated with iron to preserve them, (what we call clogs in these parts,) with a child upon his knee eating his breakfast: his wife, and the remainder of his children, were some of them employed in waiting on each other, the rest in teasing and spinning wool, at which trade he is a great proficient; and moreover, when it is made ready for sale, will lay it by sixteen or thirty-two pounds weight upon his back, and on foot, seven or eight miles will carry it to the market, even in the depth of winter. I was not much surprised at all this, as you may possibly be, having heard a great deal of it related before. But I must confess myself astonished with the alacrity and the good humour that appeared both in the clergyman and his wife, and more so, at the sense and ingenuity of the clergyman himself.' * *

Another letter, dated the following year, represents him as 'keeping the wolf from the door by frugality and good management,' without any desire after further preferment.

'He is settled among the people that are happy among themselves: and lives in the greatest unanimity and friendship with them, and, I

believe, the minister and people are exceedingly satisfied with each other; and indeed how should they be dissatisfied, when they have a person of so much worth and probity for their pastor? A man who, for his candour and meekness, his sober, chaste, and virtuous conversation, his soundness in principle and practice, is an ornament to his profession, and an honour to the country he is in; and bear with me if I say, the plainness of his dress, the sanctity of his manners, the simplicity of his doctrine, and the vehemence of his expression, have a sort of resemblance to the pure practice of primitive Christianity.'

In a letter from Mr. Walker himself, it is stated that the annual income of his chapel was at this time, as near as he could compute it, about 17*l.* 10*s.* And yet, when the Bishop of the diocese recommended the joining to the curacy of Seathwaite the contiguous one of Ulpha, it was a sufficient reason for his declining the offer, that 'it might be disagreeable to his auditory 'at Seathwaite,' and that the inhabitants of Ulpha despaired of being able to support a schoolmaster who should not be curate there also. In a second letter to the Bishop, he writes thus:

'My Lord,

'I have the favour of yours of the 1st. instant, and am exceedingly obliged on account of the Ulpha affair: if that curacy should lapse into your Lordship's hands, I would beg leave rather to decline than embrace it; for the chapels of Seathwaite and Ulpha annexed together, would be apt to cause a general discontent among the inhabitants of both places; by either thinking themselves slighted, being only served alternately, or neglected in the duty, or *attributing it to covetousness in me*; all which occasions of murmuring I would willingly avoid.'

The stipend attached to the curacy was subsequently augmented, but Mr. Walker's income was still extremely scanty. Nevertheless, 'the frequent offer of much better benefices, could 'not tempt him to quit a situation where he had been so long 'happy, with a consciousness of being useful.' It appears that he met with some liberal benefactors, or such as he deemed liberal, by whose assistance he was enabled to rear a numerous family, and, strange to say, to support one of his sons for some time as a student at Dublin college. The same man who was thus liberal in the education of his family, 'was even munificent,' it is added, 'in hospitality as a parish priest.'

'Every Sunday, were served upon the long table at which he has been described sitting with a child upon his knee, messes of broth for the refreshment of those of his congregation who came from a distance, and usually took their seats as parts of his own household. It seems scarcely possible that this custom could have commenced before the augmentation of his cure; and, what would to many have been a high price of self-denial, was paid by the pastor and his family, for this gratification; as the treat could only be provided by dressing at one time the whole, perhaps, of their weekly allowance of fresh

animal food ; consequently, for a succession of days, the table was covered with cold victuals only.'

The following explanatory details are requisite to shew by what means such a man as this could at his decease leave behind him no less a sum than 2000*l*.

'To begin with his industry ; eight hours in each day, during five days in the week, and half of Saturday, except when the labours of husbandry were urgent, he was occupied in teaching. His seat was within the rails of the altar ; the communion-table was his desk ; and, like Shenstone's school-mistress, the master employed himself at the spinning-wheel, while the children were repeating their lessons by his side. Every evening, after school hours, if not more profitably engaged, he continued the same kind of labour, exchanging for the benefit of exercise, the small wheel at which he had sate, for the large one on which wool is spun, the spinner stepping to and fro.—Thus, was the wheel constantly in readiness to prevent the waste of a moment's time. Nor was his industry with the pen, when occasion called for it, less eager. Entrusted with extensive management of public and private affairs, he acted in his rustic neighbourhood as scrivener, writing out petitions, deeds of conveyance, wills, covenants, &c. with pecuniary gain to himself, and to the great benefit of his employers. These labours (at all times considerable) at one period of the year, viz. between Christmas and Candlemas, when money transactions are settled in this country, were often so intense, that he passed great part of the night, and sometimes whole nights, at his desk. His garden also was tilled by his own hand ; he had a right of pasturage upon the mountains for a few sheep and a couple of cows, which required his attendance ; with this pastoral occupation, he joined the labours of husbandry upon a small scale, renting two or three acres in addition to his own less than one acre of glebe ; and the humblest drudgery which the cultivation of these fields required was performed by himself.

'He also assisted his neighbours in hay-making and shearing their flocks, and in the performance of this latter service he was eminently dexterous. They, in their turn, complimented him with a present of a hay-cock, or a fleece ; less as a recompence for this particular service than as a general acknowledgment. The Sabbath was in a strict sense kept holy ; the Sunday evenings being devoted to reading the Scripture and family prayer. The principal festivals appointed by the Church were also duly observed ; but through every other day in the week, through every week in the year, he was incessantly occupied in work of hand or mind ; not allowing a moment for recreation, except upon a Saturday afternoon, when he indulged himself with a Newspaper, or sometimes with a Magazine. The frugality and temperance established in his house, were as admirable as the industry. Nothing to which the name of luxury could be given was there known ; in the latter part of his life, indeed, when tea had been brought into almost general use, it was provided for visitors, and for such of his own family as returned occasionally to his roof, and had been accustomed to this refreshment elsewhere ; but neither he nor his wife ever

partook of it. The raiment worn by his family was comely and decent, but as simple as their diet; the home spun materials were made up into apparel by their own hands. At the time of the decease of this thrifty pair, their cottage contained a large store of webs of woollen and linen cloth, woven from thread of their own spinning. And it is remarkable, that the pew in the chapel in which the family used to sit, remained a few years ago neatly lined with woollen cloth spun by the pastor's own hands. It is the only pew in the chapel so distinguished; and I know of no other instance of his conformity to the delicate accommodations of modern times. The fuel of the house, like that of their neighbours, consisted of peat, procured from the mosses by their own labour. The lights by which in the winter evenings their work was performed, were of their own manufacture, such as still continue to be used in these cottages; they are made of the pith of rushes dipped in any unctuous substance that the house affords. *White* candles, as tallow candles are here called, were reserved to honour the Christmas festivals, and were perhaps produced upon no other occasions. Once a month, during the proper season, a sheep was drawn from their small mountain flock, and killed for the use of the family; and a cow, towards the close of the year, was salted and dried, for winter provision; the hide was tanned to furnish them with shoes.—By these various resources, this venerable clergyman reared a numerous family, not only preserving them, as he affectingly says, “from wanting the necessaries of life;” but afforded them an unstinted education, and the means of raising themselves in society.

‘It might have been concluded that no one could thus, as it were, have converted his body into a machine of industry for the humblest uses, and kept his thoughts so frequently bent upon secular concerns, without grievous injury to the more precious parts of his nature. How could the powers of intellect thrive, or its graces be displayed, in the midst of circumstances apparently so unfavourable, and where, to the direct cultivation of the mind, so small a portion of time was allotted? But, in this extraordinary man, things in their nature adverse were reconciled; his conversation was remarkable, not only for being chaste and pure, but for the degree in which it was fervent and eloquent; his written style was correct, simple, and animated. Nor did his *affections* suffer more than his intellect; he was tenderly alive to all the duties of his pastoral office: the poor and needy “he never sent empty away,”—the stranger was fed and refreshed in passing that unfrequented vale,—the sick were visited; and the feelings of humanity found further exercise among the distresses and embarrassments in the worldly estate of his neighbours, with which his talents for business made him acquainted; and the disinterestedness, impartiality, and uprightness which he maintained in the management of all affairs confided to him, were virtues seldom separated in his own conscience from religious obligations.’ pp. 58—62.

‘The afternoon service in the chapel was less numerously attended than that of the morning, but by a more serious auditory: the lesson from the New Testament on those occasions, was accompanied by Birkett's Commentaries. These lessons he read with impassioned emphasis, frequently drawing tears from his hearers, and leaving a

lasting impression upon their minds. His devotional feelings and the powers of his own mind were further exercised, along with those of his family, in perusing the Scriptures: not only on the Sunday evenings, but on every other evening, while the rest of the household were at work, some one of the children, and in her turn the servant, for the sake of practice in reading, or for instruction, read the Bible aloud; and in this manner the whole was repeatedly gone through.'

To complete the sketch of this admirable person, we need but give the following anecdote. His wife died a few months before him, after they had been married to each other above sixty years. They were both in the ninety third year of their age. He ordered that her body should be borne to the grave by three of her daughters and one grand daughter. 'And when the corpse was lifted from the threshold, he insisted upon lending his aid, and feeling about, for he was then almost blind, took hold of a napkin fixed to the coffin; and, as a bearer of the body, entered the Chapel, a few steps from the lowly Parsonage.' Such was the sense of his various excellencies prevalent in the country, that the epithet of *Wonderful* is to this day attached to his name.

We really feel indebted to Mr. Wordsworth for having presented us with the full-length portrait of a man of such sterling and almost obsolete excellence. It shall cancel us half the defects of his poetry. And poetry after all, be it of the best quality, is exceedingly less affecting than such a simple record of unvarnished realities. The Sonnet on Seathwaite Chapel, we thought passably good, till we had read the Note which is given in illustration of it; and then we found it miserably inadequate to the theme. And this tempts us to suspect that Mr. Wordsworth is not so much to blame, after all, for the choice of many of his subjects, as for writing ballads and lyrical pieces about them, instead of throwing them into the form of honest prose. In some of his narrative poems, however, where he has adopted a free blank verse, which is the species of poetry by far the best suited to his habits of thinking and style of composition, he has risen to a very unusual height of excellence. The *Excursion*, with all its faults, assuredly contains some of the most exquisite blank verse in the language. It is remarkable, that both his prose and his blank verse are in general quite free from the puerilities and vulgarities which disfigure many of his lyrical pieces. The diction of the former, as well as that of his sonnets, is frequently, in direct opposition to his theory, extremely elevated and richly figurative; sometimes to an excess bordering upon affectation. The River Duddon flows through a series of thirty-three sonnets which are for the most part of no ordinary beauty. Here and there, a little metaphysical mud, or a *Lakish* tincture, mingles with the stream, and it occasionally runs somewhat shallow; but the general character of the series is that of very noble de-

scriptive poetry. They are the growth of many years: the following, which stands the fourteenth, was the first produced; others being added upon occasional visits to the Stream, or as recollections of the scenes upon its banks awakened a wish to describe them.

‘ O Mountain Stream! the Shepherd and his cot
Are privileged inmates of deep solitude;
Nor would the nicest anchorite exclude
A field or two of brighter green, or plot
Of tillage ground, that seemeth like a spot
Of stationary sunshine:—thou hast view’d
These only, Duddon! with their paths renew’d
By fits and starts, yet this contents thee not.
Thee hath some awful Spirit impelled to leave,
Utterly to desert, the haunts of men,
Though simple thy companions were and few;
And through this wilderness a passage cleave
Attended but by thy own voice, save when
The Clouds and Fowls of the air thy way pursue!’

In thus breathing a lonely sentiment into the material elements of picturesque beauty, no living poet has shewn greater skill and fancy than Mr. Wordsworth. The next we shall select, is, it is true, no more than a sonnet; but pages of description are compressed within the compass of fourteen lines, and hours of feeling are concentrated in the spirit which animates them.

‘ Child of the clouds! remote from every taint
Of sordid industry thy lot is cast;
Thine are the honors of the lofty waste;
Not seldom, when with heat the valleys faint,
Thy handmaid Frost with spangled tissue quaint
Thy cradle decks;—to chaunt thy birth, thou hast
No meaner Poet than the whistling blast,
And Desolation is thy patron-saint!
She guards thee, ruthless Power! who would not spare
Those mighty forests, once the bison’s screen,
Where stalk’d the huge deer to his shaggy lair
Through paths and alleys roofed with sombre green,
Thousand of years before the silent air
Was pierced by whizzing shaft of hunter keen!’

The following is in a different strain: it is entitled ‘The Faery Chasm,’ and is singularly elegant.

‘ No fiction was it of the antique age:
A sky-blue stone, within this sunless cleft,
Is of the very foot-marks unbereft
Which tiny Elves impress’d; on that smooth stage
Dancing with all their brilliant equipage
In secret revels—haply after theft
Of some sweet babe, flower stolen, and coarse weed left,

For the distracted mother to assuage
 Her grief with, as she might!—But where, oh where
 Is traceable a vestige of the notes
 That ruled those dances, wild in character?
 —Deep underground?—Or in the upper air,
 On the shrill wind of midnight? or where floats
 O'er twilight fields the autumn gossamer?"

In the twenty first sonnet of the series, there occurs a strange catachresis, if we may not rather term it metaphor run mad. Memory is described as breaking forth 'from her unworthy seat, 'the cloudy stall of Time;' the precise import of which expressions we do not quite enter into. And then to the Poet's eye, this metaphysical abstraction is embodied in a palpable form—'Her 'glistening tresses bound:' this would seem bold enough; yet the Author might think himself justified in venturing thus far by the exquisite line of Collins;

'And Hope enchanted smiled, and waved her golden hair.'

But Mr. Wordsworth wants just that one thing which Collins possessed in perfection—taste. The Author of the Ode on the Passions knew by instinct the precise boundary line between the sublime and the extravagant, between figure and nonsense. He never for a moment loses himself amid his own imagery, or confounds the figurative with the physical. But Mr. Wordsworth goes on to define the appearance of the glistening tresses of Memory, and to compare them to 'golden locks of birch;' and then forgetting altogether, as it should seem, the imaginary being he has conjured up, his mind fastens upon the new idea, one that relates to a simple object of perception:—

—'golden locks of birch that rise and fall
 On gales that breathe too gently to recal
 Aught of the fading year's inclemency.'

If these last lines have any intelligible connexion with the idea of Memory as introduced in the foregoing part of the stanza, we confess that it eludes our dull apprehensions.

Vaudracour and Julia is a tale in blank verse, which was originally intended, we presume, to form an episode in some future portion of "The Excursion." The incidents are stated to be facts, no invention having as to them been exercised. It is a touching and melancholy tale of unfortunate love, and told in Mr. Wordsworth's happiest manner. From the lyrical pieces which follow it in order, we cannot do otherwise than select the very beautiful stanzas entitled

'LAMENT OF MARY QUEEN OF SCOTS,

ON THE EVE OF A NEW YEAR.

"Smile of the Moon!—for so I name
 That silent greeting from above;

A gentle flash of light that came
From Her whom drooping Captives love;
Or art thou of still higher birth?
Thou that didst part the clouds of earth,
My torpor to reprove!

“Bright boon of pitying Heaven—alas,
I may not trust thy placid cheer!

Pondering that Time to-night will pass

The threshold of another year;

For years to me are sad and dull;

My very moments are too full

Of hopelessness and fear.

“—And yet the soul-awakening gleam,

That struck perchance the farthest cone

Of Scotland's rocky wilds, did seem

To visit me and me alone;

Me, unapproach'd by any friend,

Save those who to my sorrows lend

Tears due unto their own.

“To-night, the church-tower bells shall ring,

Through these wide realms, a festive peal;

To the new year a welcoming;

A tuneful offering for the weal

Of happy millions lulled in sleep;

While I am forced to watch and weep,

By wounds that may not heal.

“Born all too high, by wedlock raised

Still higher—to be cast thus low!

Would that mine eyes had never gaz'd

On aught of more ambitious show

Than the sweet flow'rets of the fields!

—It is my royal state that yields

This bitterness of woe.

“Yet how?—for I, if there be truth

In the world's voice, was passing fair;

And beauty, for confiding youth,

These shocks of passion can prepare

That kill the bloom before its time,

And blanch, without the Owner's crime,

The most resplendent hair.

“Unblest distinctions! showered on me

To bind a lingering life in chains;

All that could quit my grasp or flee,

Is gone;—but not the subtle stains

Fixed in the spirit; for even here

Can I be proud that jealous fear

Of what I was remains.

“A woman rules my prison's key;

A sister Queen, against the bent

Of law and holiest sympathy,
 Detains me—doubtful of the event;
 Great God, who feel'st for my distress,
 My thoughts are all that I possess,
 O keep them innocent!

“ Farewell for ever human aid,
 Which abject mortals vainly court!
 By friends deceived, by foes betrayed,
 Of fears the prey, of hopes the sport,
 Nought but the world-redeeming Cross
 Is able to supply my loss,
 My burthen to support.

“ Hark! the death-note of the year,
 Sounded by the castle-clock!”—
 From her sunk eyes a stagnant tear
 Stole forth, unsettled by the shock;
 But oft the woods renewed their green,
 Ere the tir'd head of Scotland's Queen
 Repos'd upon the block!” pp. 92—95.

The odes are the least pleasing compositions in the volume, being for the most part very affected and very enigmatical. There are, however, some exceptions. The one bearing date September, 1816, merits transcription as a varied specimen of the contents of the volume.

‘ The sylvan slopes with corn-clad fields
 Are hung, as if with golden shields,
 Bright trophies of the sun!
 Like a fair sister of the sky,
 Unruffled doth the blue Lake lie,
 The Mountains looking on.

‘ And, sooth to say, yon vocal Grove
 Albeit uninspired by love,
 By love untaught to ring,
 May well afford to mortal ear,
 An impulse more profoundly dear
 Than music of the Spring.

‘ For *that* from turbulence and heat
 Proceeds, from some uneasy seat
 In Nature's struggling frame,
 Some region of impatient life;
 And jealousy, and quivering strife,
 Therein a portion claim.

‘ This, this is holy:—while I heard
 These vespers of another year,
 This hymn of thanks and praise,
 My spirit seems to mount above
 The anxieties of human love,
 And earth's precarious days.

' But list !—though winter storms be nigh,
 Unchecked is that soft harmony :
 There lives Who can provide
 For all his creatures ; and in Him,
 Even like the radiant Seraphim,
 These Choristers confide.' pp. 187—188.

There is among the Inscriptions also, a short piece written in a style with which we have not been accustomed to meet in our Author's productions.

' Not seldom, clad in radiant vest,
 Deceitfully goes forth the Morn ;
 Not seldom Evening in the west
 Sinks smilingly forsworn.

' The smoothest seas will sometimes prove,
 To the confiding bark, untrue ;
 And, if she trust the stars above,
 They can be treacherous too.

' The umbrageous Oak, in pomp outspread,
 Full oft, when storms the welkin rend,
 Draws lightning down upon the head
 It promis'd to defend.

' But Thou art true, incarnate Lord !
 Who didst vouchsafe for man to die ;
 Thy smile is sure, thy plighted word
 No change can falsify !

' I bent before thy gracious throne,
 And asked for peace with suppliant knee ;
 And peace was given,—nor peace alone,
 But faith, and hope, and extacy !' pp. 171—172

We can make room for only two more specimens : they are in themselves sufficient to justify all the praise that has been bestowed on Mr. Wordsworth's sonnets.

' SONNET.

' The Stars are mansions built by Nature's hand ;
 And, haply, there the spirits of the blest
 Live, clothed in radiance, their immortal vest ;
 Huge Ocean frames, within his yellow strand,
 A habitation marvellously planned,
 For life to occupy in love and rest ;
 All that we see—is dome, or vault, or nest,
 Or fort, erected at her sage command.
 Is this a vernal thought ? Even so, the Spring
 Gave it while cares were weighing on my heart,
 Mid song of birds and insects murmuring ;
 And while the youthful year's prolific art—
 Of bud, leaf, blade and flower—was fashioning
 Abodes, where self-disturbance hath no part.'

The other sonnet is on the death of his late Majesty.

‘Ward of the Law!—dread Shadow of a King!
Whose realm had dwindled to one stately room;
Whose universe was gloom immers’d in gloom,
Darkness as thick as life o’er life could fling,
Yet haply cheered with some faint glimmering
Of Faith and Hope; if thou by nature’s doom
Gently hast sunk into the quiet tomb,
Why should we bend in grief, to sorrow cling,
When thankfulness were best?—Fresh-flowing tears,
Or, where tears flow not, sigh succeeding sigh,
Yield to such after-thought the sole reply
Which justly it can claim. The Nation hears
In this deep knell—silent for threescore years,
An unexampled voice of awful memory!’

“The Prioress’s Tale” from Chaucer, is a very ill-chosen subject for the experiment of exhibiting the Father of English Poetry in a modern form. The legend is so exquisitely absurd, that it must have been designed as a burlesque on the lying martyrological wonders of the Romish priesthood. It is that of a poor innocent child who had his throat cut by some wicked Jews, because he was too fond of singing Ave Maria, but who continued, by aid of the blessed Virgin, to reiterate the same articulate sounds which he had been wont to utter while living, till his corpse was found, and then, was able to give information against his murderers; but the spirit could not obtain its discharge till a grain was taken off of his tongue which the Virgin had placed there. When Chaucer wrote, such fables were not too gross for the vulgar credulity; but we know not for what purpose they are transplanted into modern poetry. To Mr. Wordsworth, indeed, we can conceive that such tales would recommend themselves by their very puerility; that he would be even melted into tears by the affected solemnity of a sly old humorist like Chaucer; and that what was meant by him for satire, might be mistaken by our Author for pathos.

We deem it quite unnecessary to repeat that our respect for Mr. Wordsworth’s talents remains unaltered. The copious extracts we have given from the present volume, sufficiently evince that those talents are of a very high order. But we have so fully expressed our opinion on this point, in our reviews of the *Excursion*,* and of “The White Doe of Rylstone,”† as well as subsequently in noticing the unfortunate pair, Peter Bell and Benjamin the Waggoner,‡ that we will not run the hazard of wearying our readers by saying more upon the subject. It is certain, that while he has been as a poet ridiculously,

* E. R. N.S. Vol. III. † Ibid. Vol. V. ‡ Ibid. Vol. XII.

because indiscriminately and immeasurably lauded on the one hand, he has been very ignorantly and flippantly depreciated on the other. For the latter circumstance, however, he may thank chiefly himself, and, next to himself, his friends, who have taught him to despise the warning voice of public opinion, which, however wayward and arbitrary in its first decisions, is sure to be mainly just at last. Had his judgement but been as correct as his imagination is powerful, had the purity of his taste been equal to the simplicity of his feelings, had his understanding been as sound as his heart, we hope, is warm—though we have a deeply rooted distrust of all sentimentalists and *sensationists* in this respect,—the critic's task would have been far more easy, and, to our feelings, far more pleasant. We should not then have been disposed to acquiesce in thinking that he had written enough; too much, indeed, for his permanent reputation, unless he adopts our suggestion, namely, to entrust to some competent friend the reducing of his writings, by a rigid selection, to the due compass of 'Sybilline leaves,' and to make a bonfire of the refuse—his potters, waggoners, and ideots, on the top of Skiddaw. The present volume ought, however, to do him at least this service with the public; it should be accepted as an ample atonement for his last offence, for there is a weight of sterling good poetry in it far more than adequate to turn the scale in his favour. From this time forth, therefore, it ought to be held a breach of courtesy and kindness, to say one word more of Benjamin the Waggoner or of Peter Bell.

Art. VII. *A Sermon, preached at Endless Street Meeting, Salisbury, before the Wilts Association of Independent Ministers, and published at their Request; on the Death of their late Member and esteemed Friend, the Rev. John Sibree, of Frome, including a brief Memoir of his Life.* By W. Priestley. The Profits to be devoted to the Family. 8vo. pp. 47. Price 1s. 6d. 1820.

THE brief, plain discourse which occupies about one-third of these pages, in the form of reflections on the death of Aaron, written in a strain of perfectly unaffected piety and sensibility, was meant chiefly as introductory to the memoir of a most excellent man and useful preacher, to whose memory Mr. P. was peculiarly qualified to render this tribute, in consequence of an intimate and affectionate friendship maintained with him from early life. It can very rarely happen, we fear, that the writer of a memoir, even of a good man, can, with entire conscientiousness, employ throughout a language of so unqualified complacency in all but the infelicities of the life he records. Mr. Sibree drew, or constrained, the testimony of all the very numerous persons that knew him, to his singular amiableness and Christian spirit, in every capacity in which he could be known;

and no man was less guarded by reserve : his natural ingenuousness and his conscious uprightness of intention, exposed him undisguised to every inspector.

As a preacher, he must have been known to a considerable proportion of our readers. And whoever knew him in that capacity, will infallibly retain a strong recollection of his spirit and manner. Very many will retain and cherish it with a happy consciousness of having received inestimable benefit by means of his ministry. He was a remarkable example (in this respect resembling Whitfield) of an eloquence created by genuine, unquenchable fervour of feeling. This feeling, at the same time, varied and fluctuated with the change of topics and circumstances ; and the effect was, to give a great diversity to his elocution. His powerful voice would pass through all manner of tones and inflections in the course of one sermon, and without his ever thinking one moment about the manner in which he was speaking. The modifications of address and language were not less varied, nor less perfectly free from all artificial management. He would be declamatory, colloquial, indignant, commiserating, all within one quarter of an hour. Nor was there any thing wayward or fantastic in all this. A pervading sincerity, a simplicity of intention, an earnest benevolence, and a zealous piety, gave a consecrated character and a powerfully serious tendency to the whole. There were defects and faults in point of taste, from his mind not having undergone a rigorous intellectual and literary discipline. But these were little offensive to such cultivated hearers as were at all in sympathy with his earnestness about religion ; and by the greater part of a congregation they were not perceived. That which all sorts of hearers did perceive, (for it was quite impossible to help it,) was, that he was ardently and continually intent on promoting the cause of God, and the eternal welfare of men.

His friends had to number it among the inexplicable appointments of the Divine Wisdom, that, with all this piety, and this zeal to live to the noblest purpose, he was doomed to a very extraordinary measure of suffering, both in body and mind. During a large portion of his life, and with severe aggravation toward the latter end, he was the victim of a cruel and hopeless bodily malady. And partly, it is probable, from this cause, and partly from constitutional tendency, his mind was at some seasons, for a considerable length of time, oppressed with an insupportable gloom, which disabled him for public service, and embittered every thing in life. But the ever-living principle of piety was conspicuous at all seasons, and under all forms of suffering ; and it rose with energy toward the wonted activity of ministerial service whenever the pressure was in any degree lightened. The very worthy Author of this Sermon and Memoir

was peculiarly assiduous in the endeavour to soften his afflictions, and nothing can be more kind and affectionate than the spirit which breathes through this pious and interesting account of his departed friend.

Art. VIII. *Essays and Sketches of Life and Character.* By a Gentleman who has left his Lodgings. Sm. 8vo. pp. 248. London. 1820.

IT is exceedingly agreeable to have our graver lucubrations broken in upon by a lively, voluble, well-dressed young fellow like this late lodger of Mister Joseph Skillett. We can compare it to nothing better than to a brisk glass of Champagne;—we forget ourselves: as if Reviewers knew anything of such lordly liquor! Besides, the comparison would imply too much of the work before us, in point of flavour and rarity. To nothing better, we mean, can we compare it, than to a brisk glass of gooseberry wine, well bottled,—for that is every thing: it is the spirit, not the body; it is its being *up*, just opened, and drunk off at a breath, in which consists all its value:—to nothing better than a poignant draught of English Champagne, after we have been for some time occupied with the more serious business which precedes the hour of digestion. It is agreeable because it is a light work in point of specific gravity, and easy reading. None but Reviewers know Reviewers' pains. Nobody else can tell what an *honest* Reviewer feels at first taking the dimensions of a bulky quarto, through which he is doomed, and he alone, to toil, for the purpose of telling the good people in the country who are waiting for his critical guage, what it is about, and of extracting something very amusing out of a mass of what is perhaps very dull; or, at sitting down, with the best intentions to be pleased, to a volume-load of poetry. No; when the half-crown Number makes its due appearance on that day of the month so eagerly anticipated by freshmen authors, none but those who are in the secret, can guess how much task-work, and self-denying drudgery, and patient *cramming*, have been submitted to in order to furnish the requisite literary olio. We said, no one could tell, but solicitors and conveyancers, perhaps, may: what they have to wade through is scarcely less voluminous, and not much more entertaining, than the bulky brief of a Reviewer; but their reading is better paid for, as Mr. Brougham well knows.

The Author of the present work is a mysterious incognito. 'About a year ago,' says Mr. Joseph Skillett, of Sackville-street, 'a gentleman, without a servant, took an apartment on the first floor of my house.'

'He was, apparently, a young man; but his look was not diffident and unpractised, like that of most young men, but bold and decided, like the countenance of a lieutenant of hussars, who has served a campaign or two, and as piercing as that of an Old Bailey lawyer.

He wore long black hair over his forehead, and used some words in his language, which I never saw anywhere but in the Bible and Common Prayer, and which, I suppose, are now out of use. He took two servants, and began to frequent the world. I observed he went to Almack's, and the French play; was admitted into the Travellers' club, wore stays, and used much starch in his neckcloth. Notwithstanding this, his life was not so regular as that of most young men of fashion. He did not always go out to dinner at a quarter before eight, nor always come home at five in the morning, nor always get up at half-past two in the afternoon. I thought this extraordinary, because I had observed, that those who pretend to any fashion, and claim merit from their want of punctuality, are generally the most exact people possible to be always twenty minutes too late wherever they go. My lodger, on the contrary, very often went out riding upon his return from a ball, and then came and dined by himself, or with my family, at four or five o'clock: nor was he of the usual placid, indifferent humour, that men of the world generally are. Sometimes a darkness would come over his face, and he would sit frowning at the chimney-piece in his own room for a fortnight together. Every now and then too he would go away for a few days to Dublin or to Edinburgh, without any apparent reason. But, on the 5th of February last, he set out from my house, about twelve at night, saying, he should return in a few days. Since that time I have heard nothing of him; and being in great want of money to pay my taxes, I went to search, to see if there were anything I could sell for rent, of which I had not received one farthing. I found a few old clothes, a dozen pair of boots, and a large number of manuscripts: these were written in all kinds of languages, ancient and modern, more than I had ever heard of: some few were in English; and one called, "On the State of the Constitution," in a totally different hand. I suspect it was written by the gentleman, for there was only one, who used sometimes to pay my lodger a visit. With these papers in my hand, I went off directly to Mr. Longman; and he has given me some hopes that I may recover a part of my rent by their means. Who the author may be, I do not pretend to say; or whether the last paper relates at all to himself: I leave that to the courteous reader; and I beg him to recollect, that I am not answerable for the opinions of a gentleman who has left his lodgings. *Joseph Skillett.*

The 'last paper' alluded to, is a fragment written in the character of the Wandering Jew; but we have several good reasons for believing that he is not the Author of this volume: first, we doubt whether the whole of its contents be the production of one author, and it is not likely that that individual would deign to connect himself with any literary coadjutor, unless it were Lord Byron; secondly, that illustrious *octodecingenarian* would have known better than to talk about the prescience of 'the Deity being general and not particular;' he could not have lived so long to so little purpose as to deal in theological crudities; thirdly, he would not have kept a journal.

There are many better papers in the volume; otherwise, we should set down the Author as more a Jew than a conjuror. We select as a specimen the following lively remarks on Society in London.

‘What is meant by an agreeable man?’

‘In Spain an agreeable man is he who is possessed of a good person, and an incessant flow of talk. The science of conversation is there in its infancy, and no distinction is made between him who talks much and him who talks well. The leading topic of a *bel esprit* is women; and the language itself is so formed as to confine praise or blame entirely to their bodily qualities. *Es buena moza*, literally ‘she is a good girl,’ means she is a pretty girl. *Tienemérito*, ‘she has merit,’ means she has some good points in her face or figure. Besides being able to decide the proper degree of merit which every woman possesses, the Spanish agreeable man is able to cover obscenity with the veil which is just thick enough to make it admissible in good company, though even that is sometimes thrown aside like those which are worn on the Alameda. From this source he derives the principal fund of his conversation, and makes amends for a total ignorance on every kind of literature and politics. But then, he also knows the plays which are to be acted for the next month, and can tell, to a tittle, if a single indecent posture has been omitted in the fandango.

‘The agreeable man in Germany is quite a different sort of person. He is a gentleman who endeavours to make wit and gallantry after the most approved models of the age of Louis XIV. But his specific gravity being much greater than that of the French nation, he is, in fact, as little like M. de Coulanges or St. Evremont as can well be imagined. His little anecdotes are drawn from the Roman history, or, at best, from the Seven Years’ War; his remarks and observations are conscientiously sincere, but insufferably dull; and his wit always disposes to melancholy.

‘In Italy an agreeable man is a much pleasanter person: his manners are particularly civil; he often has a good taste in the fine arts and in polite literature, and, perhaps, an agreeable talent for music; but there is a feebleness and effeminacy in his tone of thinking, which finally wearies; and his conversation is the pace of a *manège* horse, trained till he has lost all freedom of action.

‘Yet, it must be owned, that there are a great many young men who are exceptions to this rule; it is easy to see, however, that they are exceptions. Their long dishevelled hair, their wild rolling eyes, their vehement action, their loud harangues in society, their unusual language, and more unusual opinions, show at once that they are not formed after the general rule of national character.

‘If we go from Italy to England we shall find that the agreeable man gets more reputation, more eating, and more drinking, in return for his talk than anywhere else. He is perpetually invited to dinner, where from ten to five-and-twenty people are invited expressly to meet him; and, after all, it often happens that he is sullen or unwell, and will not speak a word from the beginning of dinner till the end. But if he should happen to be in spirits, he often talks so loud, or so

disputatiously, that you are forced to bow to his opinions till after coffee. But if a rival wit has been asked to meet him, there generally arises a furious contest for superiority; each tries to gain a hearing for himself only, and each attacks his opponent with arguments too important for the hour of digestion.

France, perhaps, affords the best models of an agreeable man. In them we see the most refined politeness towards others, mixed with a most perfect confidence in themselves—a sprightliness which enlivens all around, and produces as much light by reflection as by radiation—a skill in placing every topic in the situation which alone can make it amusing in conversation—a grace in treating the most frivolous matters, a lightness in touching the most serious, and a quickness in passing from one to the other, which to all other Europeans must seem quite unattainable. They console themselves by saying the French are frivolous, by which they mean that they interest themselves in little frivolous concerns; but they forget to mention that they are the same people who marched into Lisbon and Moscow, and perfected the discoveries of Newton.

* Such are the prominent characters in the conversation of their respective countries. But it may happen, that, although individuals may exist in a society, endowed with every power of entertaining and enlightening, yet the forms of society may be such that it is very difficult to obtain the full advantage of their superior qualities. This difficulty is the misfortune of London, where there are more men of cultivated understanding, of refined wit, and literary or political eminence, than in any metropolis of Europe. Yet it is so contrived, that there is little freedom, little intimacy, and little ease in London society. “To love some persons very much, and see often those that I love,” says the old Duchess of Marlborough, “is the greatest happiness I can enjoy.” But in London it is equally difficult to get to love any body very much, or to see often those that we have loved before. There are such numbers of acquaintances, such a succession of engagements, that the town resembles Vauxhall, where the dearest friends may walk round and round all night without ever meeting. If you see at dinner a person whose manners and conversation please you, you may wish in vain to become more intimate; for the chance is, that you will not meet so as to converse a second time for three months, when the dice-box of society may, perhaps, turn up again the same numbers. Not that it is to be inferred that you may not barely see the same features again; it is possible that you may catch a glimpse of them on the other side of St. James’s Street, or see them near to you at a crowded rout, without a possibility of approaching. Hence it is, that those who live in London are totally indifferent to one another; the waves follow so quick that any vacancy is immediately filled up, and the want is not perceived. At the same time the well-bred civility of modern times, and the example of some “very popular people,” have introduced a shaking of hands, a pretended warmth, a sham cordiality, into the manners of the cold and the warm alike—the dear friend, and the acquaintance of yesterday. Hence, we hear continually such conversations as the following:—
“Ah! how d’ye do? I’m delighted to see you! How is Mrs.

M——?"—"She is very well, thank you."—"Has she any more children?"—"Any more! I have only been married three months. I see you are talking of my former wife—she has been dead these three years."—Or "My dear friend, how d'ye do,—you have been out of town some time—where have you been—in Norfolk?"—"No, I have been two years in India." ' pp. 75—80.

It has been said very justly of science, 'that the profound discoveries of the greatest philosophers of one age, become the elements of knowledge to the youth of the next:' the Author remarks, that nearly the reverse is the case with conversation.

'The anecdotes which form the buzz of card parties and dinner parties in one century, are in the lapse of a hundred years, and sometimes less, transplanted into quarto volumes, and go to increase the stock of learning of the most grave and studious persons in the nation; a story repeated by the Duchess of Portsmouth's waiting woman to Lord Rochester's valet, forms a subject of investigation for a philosophical historian; and you may hear an assembly of scholars and authors, discussing the validity of a piece of scandal invented by a maid of honour more than two centuries ago, and repeated to an obscure writer by Queen Elizabeth's housekeeper.

'The appetite for remains of all kinds, has certainly increased of late to a most surprising extent; every thing which belongs to a great man is eagerly hunted out, and constantly published. If Madame de Sevigné wrote some letters when she was half asleep; if Dr. Johnson took the pains of setting down what occurred to him before he was breeched, this age is sure to have the benefit of seeing these valuable works on hot-pressed paper: all that good writers threw by as imperfect, all that they wished to be concealed from the world, is now edited in volumes twice as magnificent as their chief works. Still greater is the avidity for *ana*: it is a matter of the greatest interest to see the letters of every busy trifler. Yet who does not laugh at such men? To write to our relations and friends on events which concern their interests and affections, is a worthy employment for the heart and head of a civilized man; but to engrave upon the tittle-tattle of the day, with all the labour and polish which the richest gem could deserve, is a contemptible abuse of the pen, paper, and time which is on our hands.

'It must be confessed, however, that knowledge of this kind is very entertaining; and here and there amongst the rubbish, we find hints which may give the philosopher a clue to important facts, and afford to the moralist a better analysis of the human mind, than a whole library of metaphysics.' pp. 85—87.

The desultory thoughts about Political Economy, while they exhibit no great depth of reflection, are the remarks of a shrewd observer, and contain much good sense. 'Political Economy,' he remarks, 'is an awful thing. It is appalling to think that the Legislature is often called upon to decide questions which involve the immediate happiness, perhaps the very existence, of millions of the people by the rules of a science which changes

‘from day to day.’ After referring to the opposite doctrines of Adam Smith and Lord Lauderdale, M. Say and M. Sismondi, on certain points, he adds: ‘These opinions may be *knowledge in the making*, as Bacon finely calls the opinions of enlightened men, but, until it is made, one would hesitate to stake the happiness of a nation upon them.’ This is very just, but there are circumstances under which a Legislature may be called to take some active measures, and those measures must be regulated by some principles either correct or erroneous; and the worst is, that those individuals who shew the greatest contempt for abstract principles and what they deem visionary theories, are often the most tenacious of their own *unwritten* systems, and discover the most slavish adherence to their favourite authorities. It is, however, a good sign, when there exists a pretty brisk conflict of opinions among political writers: it shews that knowledge is making. The remark with which the chapter concludes, is, we think, worth transcription.

‘Government will always be conducted for the benefit of those who govern. If the few alone govern, the interests of the few only will be provided for; if the people themselves have a share in the government, the interests of the many will be consulted.’

We have been much pleased with some of the remarks in the paper on Marriage. The longest and most carefully written essay, however, is that on the ‘State of the English Constitution,’ which we can cordially recommend to the perusal of our readers. It contains a dispassionate review of the events of the late reign, as they bear upon our constitutional liberties.

‘In reckoning up what the crown has gained upon liberty during this reign,’ remarks the Writer, ‘we must take into account its two wars. American and French, and the increase of public debt and establishments. In estimating, on the other hand, what new securities liberty has gained, we must put into the balance Mr. Fox’s law of libel, the resolution against general warrants, and the vast increased weight of public opinion; and this again leads us to the alarms and restrictive measures.’

‘Whatever may have been the reasons, good or bad, which induced the government of this country to undertake a war against the insurgent colonies of America, and whatever may have been the policy, or even the necessity of entering into a contest with the French republic, it cannot be denied that the object of both these wars was to oppose popular revolution, and that their spirit was contrary to popular principles. It may be said, indeed, that both of these wars were supported by the full concurrence of the people of this country. But this objection takes away nothing from the weight of the observation which I wish to make. It must be recollected, that a high-spirited nation is easily incited to take arms; and, whether they do so, in a cause congenial to freedom, depends entirely upon the occasion which presents itself, and the use which is made of it by those whose talents

qualify them to direct public opinion. Now the occasions upon which both of the wars before alluded to, arose, were the resistance of a people to its government; and the arguments adopted to induce this country to declare war, were chiefly an appeal to its insulted dignity, and to its feelings of loyalty and piety. During a long period of this reign, comprising more than half of its extended duration, no attempts have been wanting to inflame the public mind, daily and hourly, against the rebellious subjects of our own king, and against a neighbouring nation, which deposed and executed its sovereign. It is impossible but that these invectives must have had their effect, and it can create surprise in no one that a country so excited, so taught, and so inflamed, and that too by one of the most eloquent writers, and one of the most eloquent speakers whom England has produced, should become at last extremely alive to every supposed misdemeanour against prerogative, and completely dull and insensible to any violation of constitutional rights. Nor will those escape blame in the page of history, if any such there were, who led the people on by exaggerated representations of facts; who inflamed their imagination by highly-coloured pictures of carnage and of murder, and endeavoured to put a stop to internal and civil bloodshed in one nation, by extending slaughter and desolation to every state in Europe, and every region of the globe. The example of the French Revolution, however, has had an influence still more direct on the progress of our affairs: the French Revolution is ascribed to every thing, and every thing is ascribed to the French Revolution. If a book is written containing new opinions on subjects of philosophy and literature, we are told to avoid them, for to Voltaire and to Rousseau is to be ascribed the French Revolution. If an ignorant cobbler harangues a ragged mob in Smithfield, we are told that the state is in danger, for the fury of a mob was the beginning of the French Revolution. If there is discontent in the manufacturing towns, we are told that the discontent of the manufacturing towns in France was the great cause of the French Revolution. Nay; even if it is proposed to allow a proprietor of land to shoot partridges and hares on his own ground, we are told that this would be to admit the doctrine of natural rights, the source of all the evils of the French Revolution.

‘ It is in vain that these absurd clamours are repeatedly refuted; it is in vain that it is shown that the French Revolution arose from one simple cause, the discordance of a brave and enlightened people with a corrupt, bigoted, and despotic government; it is in vain that the atrocities of the revolution are shown to have been owing partly to the cruel character of the people, and partly to the alarm excited by foreign interference.

‘ It is to no purpose that it is observed, that no comparison can be drawn between a country which had no constitution and no freedom; and one which has a constitution, and where the whole people are free.

‘ The voice of reason is not listened to; the whole precedent is taken in the gross as a receipt in full for every bad law; for every ancient abuse; for maintaining error, and applauding incapacity. It is as if a patient were worn out with bad fare, and exhausted with debility,

and a physician should administer copious bleedings, because his next-door neighbour was dying of a pleurisy.'

The Writer then goes on to shew how, 'whilst the power of the crown has been thus increased by the doctrines, it has been no less augmented by the burdens of the war.' The accession of patronage, derived from the prodigious augmentation of the revenue and the national debt, is incalculable. The collection of this immense revenue, forms in itself a powerful engine of state influence; upwards of four millions a-year being spent in this 'necessary service.'

'Every year a large book is presented to the House of Commons, containing an account of the augmentation of salaries and superannuations, chiefly in offices of this description. These offices are thus disposed of. The offices of the excise are generally given by the commissioners of excise appointed by government, a few being reserved for the patronage of the Treasury; i. e. in other words for members of the House of Commons. The offices of the customs are entirely at the disposal of the Treasury; the offices of the stamp and post offices are given by the Treasury, at the recommendation of members of parliament *voting with government*. The receivers-general of the land-tax, whose poundage alone amounts to 78,000*l.* a year, and whose balances give as much more, are appointed at the recommendation of county members *voting with government*. In the instance of one county, this office was lately divided into two, to increase the patronage. Where the members for the county both vote with opposition, the appointment is given to the person who the first Lord of the Treasury thinks ought to be member for the county. Thus it is, that the influence of the crown has not only been augmented, but organized, and directed in a manner never before known.'

In proceeding to examine the new securities which liberty has gained, the Writer admits that the publication of the debates in parliament, and the more general diffusion of political knowledge, form a most important change.

'The censor of the Roman republic, however austere in the exercise of his functions, could never equal in minuteness of enquiry, or severity of rebuke, the unseen and irresponsible public of the British Empire. What statesman can hear with unshaken nerves, that voice, which, beginning in the whispers of the metropolis, rises into the loud tone of defiance within the walls of parliament, and is then prolonged by means of the hundred mouths of the press, till its innumerable echoes rebound from the shores of Cornwall, and the mountains of Inverness? What minister, however profligate in his notions, does not, in his parliamentary language, endeavour, in some degree, to conciliate the uncorrupted mind of the multitude?'

The effect of this power is, however, he proceeds to shew, very vaguely estimated, when it is supposed to overbalance the influence the crown derives from the increase of the standing

army and ministerial patronage. All our most valued institutions, the safeguards of our liberty, suppose that public opinion is *not* a sufficient counterpoise to power. Besides, the persons who advance such an argument, take it for granted that all the opinion which has been admitted to a share of influence in the state, is in a spirit of inquiry and of control upon the Government. To expose the fallacy of this assumption, the Writer takes a view of the parties into which the public are divided. At the beginning of the late reign, several new parties arose, which are briefly characterised.

* A fourth party, are those who are attached to the laws, but are perpetual alarmists. They would use the Constitution as some ladies do a new gown, never put it on for fear it should rain. They are continually reminding us of the necessity of burying party animosities for the sake of the country; by which they mean, suspending the laws, to quiet their own nerves. It is upon these persons, especially, that the very name of French Revolution has the greatest effect; they shut their eyes to every thing that is encouraging, in order to fix their gaze upon the low trash by which a few miserable individuals gain a precarious livelihood. It is upon these timid creatures also that the government press has the most pernicious effect; nothing, it is well known, is so likely to forward the sale of a newspaper, as an account of any news that is by the newsmen called "bloody;" and now that the war is over, there is no way of obtaining such news, but by exaggerating the numbers and the violence of public meetings. This manœuvre was practised to such an extent last year, that the whole nation took the alarm, and Englishmen were ready to cut each other's throats in the surmise of a plot. Unhappily, in one instance, they went farther, and blood was shed in civil commotion. May that day never be repeated!" pp. 154, 155.

The 'New Party' is next examined at full length, and their mischievous influence ably exposed. The new laws restrictive of the freedom of the Press are then adverted to with becoming indignation, and the words of Burke are recalled to us, in application to the present crisis, that 'liberty is in danger of being 'made unpopular to Englishmen.' The paper concludes with some judicious remarks on Parliamentary Reform.

We have allowed ourselves no room for further disquisition, and we are glad of it. Though this Gentleman has left his lodgings, we dare say we shall hear of him again.

Art. IX. *Lays of Affection*. By Margaret Brown. Foolscep 8vo. pp. 224. Price 8s. Edinburgh. 1819.

WE shall perhaps gratify an interesting circle of friends by our notice of these effusions of friendship; and we can say with truth, that we know of no worthier purpose that Verse can answer, than to be the vehicle and the record of feelings and

sentiments such as in this instance it has been employed to express. But beyond the circle of those friends for whose gratification, no doubt, the fairly written, hot pressed manuscript was entrusted to the black hands of the compositor, such a volume can scarcely be expected to excite a permanent interest. Political economists tell us that the real price of a thing always represents the quantity of labour exerted in its production. This remark will in a qualified sense apply very generally to literary productions; for it is men of the greatest genius that take the greatest pains, and whose works are, in fact, as estimated by the labour bestowed upon them, the most costly. The poems in the collection before us, appear to have severally occupied as much pains or mental labour as the occasion demanded; and the result bears a fair proportion to the pains: if, then, the price set upon them by the indifferent reader be but adequate to the cost of production, and their value be estimated by the greater or less facility with which they might be replaced by a fresh supply of a similar article, the Writer will have no reason to complain. In order to favour her interests in this respect as much as possible, we shall make room for two short extracts, in the selection of which we do her no injustice.

' Ode written when the French subjugated Holland, Switzerland, and Geneva.

' 'Tis holy ground ye tread—

Why o'er the peaceful, wave the gory spear?

Why, scorn the Sufferer in your proud career?

How are their fond hopes fled,

Who late, in praises to the LORD OF ALL,

Hail'd, with exulting heart, the liberty of Gaul!

' Come is thy day of woe,

Batavia! whose renown o'er many a Land

Was spread for ages. Erst thy patriot Band

Appall'd the tyrant Foe.

Their armour Faith, resistless as the sway

Of Ocean rous'd by Storms, they rush'd their fateful way.

' City of equal Laws!

City of Science, and of Lore divine!

Who will not mourn, that Bulwarks such as thine

No more the Spoiler awes?

Nameless among the Nations! who shall trace

Where Calvin's wisdom rear'd his chosen holy place?

' Thy Vales, thy Mountains wild.

Helvetia! Freedom roam'd with jocund heart,

And little thought she from the Scenes to part,

Where she so long had smil'd.

Ah! rush'd the Foe—thy Sons, thy Daughters pour;

Heroic deeds are done;—but Freedom smiles no more.

' Why could not Pity spare,
Wide grasping Gaul! the Scenes by love endear'd?
Couldst thou detest the generous toils that rear'd
All that was lovely there?
Even round the dread Volcano smile the Vales;
Around *thee* ruthless Gaul! wide-wasted Nature wails.

' Is Hope forever fled?
Shall Freedom never to her haunts return?
Nations! by all your wrongs indignant burn,
For you your Sires have bled.
"Strong in the Lord," like *them*, undaunted rise,
Nor longer pour your souls in unavailing sighs.'

' On hearing, when confined by indisposition, the bell ring for Public
Worship.

' Tho' not to me these solemn tones repeat
The oft loved warning to the Holy Place,
My heart will joy, while others happier meet,
Mingling their wishes at the Throne of Grace
In lowliness of soul. On my fixed ear,
Loud as "the voice of many waters," roll
The halleluiahs. O! propitious hear,
Thou Holiest! and each earthly wish control,
Which Sin, insidious to betray, inspires
Even in thy hallowed Courts. O! put to shame
Her impious counsels, and her dark desires;
For where Thy Chosen gather in Thy name;
Hast Thou not promis'd, Lord! to meet them there,
"And make them joyful in Thy House of Prayer?"'

Art. X. *Remarks on the present System of Road Making*; with Observations, deduced from Practice and Experience, with a View to a Revision of the Existing Laws, and the Introduction of Improvement in the Method of making, repairing, and preserving Roads, and defending the Road Funds from Misapplication. Third edition. with Additions. By John Loudon M^c Adam, Esq. General Surveyor of the Roads in the Bristol District. 8vo. pp. 196. London. 1820.

DR. Johnson, if we recollect right, thought that the acme of positive gratification was, being whirled along in a post chaise and four. If it be so, it were easy to shew how much of human happiness must depend on the *state of the Roads*, and how much gratitude is consequently due to the professor—or, should we say? the discoverer—of the infant science of road-making. To a person of Dr. Johnson's sluggish flow of spirits and iron nerves, however, it is possible that no small part of the vigorous excitement which formed the essence of the pleasure, would be supplied by the very circumstances that Mr. M^c Adam has so benevolently stepped forward to obviate: it was the pleasant

jolt and rattle occasioned by the resistance of a loose and rough road, or the still more vivacious movement produced by what was once in a country town a pavement, together with the perpetual indefinite expectation of some adventure worthy of being journalized, by which were kept alive a complacent sense of courage in braving the ever present danger, and that pleasing terror which is so nearly allied to the sublime,—it was, we take it, the stimulating agitation arising from all this put together, that made the great Moralist so happy; happy as a child in a round-about, happy as a well-partnered lass in a country dance, or, as a Parisian taking the gentle exercise of the *Montagnes Russes*. But Mr. M'Adam is for destroying much of this pleasure. He would have a road to be an artificial flooring composed of a strong, smooth, solid surface, over which carriages may pass without any impediment; he would have no *barrelled* roads that keep a carriage upon an agreeable slope,—deeming a fall of three inches in a road thirty feet wide quite sufficient for the purpose of draining it; he would have no ruts, no *gridironed* roads, as they term, in some parts, such as have been cut into longitudinal furrows; he would have no heaps of loose, unsifted gravel thrown on the top of a road already too convex, for the purpose of exercising the dexterity of the coachman and the muscles of his cattle in crossing and quartering, while the wheels grate horrible music:—in fact, he is for reducing the pleasures of travelling to the common-place qualities of safety and expedition. To fathers of families, indeed, to plain, plodding men of business, to all persons of weak nerves and physical irritability, to coach proprietors, who naturally wish their horses to last three years on the average if possible, as well as to all persons who were in favour of Lord Erskine's bill against cruelty to animals,—finally, to all those who grumble at paying a high toll for the privilege of travelling on a bad road, Mr. M'Adam's labours may not appear wholly unimportant and uninteresting; and to them we very strongly recommend the perusal of the remarks and documents contained in the present volume. Next in importance to the consideration which relates to their personal safety and that of their families, and the wear and tear of their property, will appear to them the economical bearings of Mr. M'Adam's scheme. The gross abuses arising both from ignorance and speculation which have long been suffered to exist in the application of the tolls, form one subject to which Mr. M'A. forcibly invites the attention of the Legislature: the waste of public money in this way, is estimated at *one eighth* of the road revenue of the kingdom at large, the proportion near London being much greater. The volume is, in fact, replete with very valuable information.

ART. XI. SELECT LITERARY INFORMATION.

•• *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the ECLECTIC REVIEW, by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

The second volume of Morel's History of England to the close of the reign of George the Third, and which completes the series of Studies in History, will be published in a few days.

Mrs. Graham, author of a Journal of a Residence in India, is printing, an Account of a Residence of three months in the Mountainous Country east of Rome, with engravings of the banditti and peasantry.

The Rev. T. Jebb is preparing a work on Sacred Literature; comprising a review of the principles laid down in the Prelections and Isaiah of Bp. Lowth, and an application of those principles to the illustration of the New Testament.

The Rev. J. Jones, of Newchurch, near Warrington, is printing, a Course of Morning and Evening Prayers, for four weeks.

The Rev. J. Lewis, of Margate, will soon publish in octavo, the History of the Life and Sufferings of the Rev. Dr. John Wiclif.

James Wilson, Esq. is printing, in three octavo volumes, a Journal of Two successive Tours on the Continent, in the years 1816-17-18.

Mr. J. Zweed, of Bocking, will soon publish, Popular Observations on Regimen and Diet; with rules and regulations in regard to health.

Mr. J. W. W. English, of Wellingsborough, has in the press, Medical and Surgical Remarks; including an effectual method of removing enlargements from the throat, commonly called Wens.

Mr. E. Howitt is printing, Selections from Letters written during a Tour through the United States, in 1811, illustrative of the native Indians, and of the Emigrants.

George Colman the Younger will soon publish in a quarto volume, Posthumous Letters, addressed to Francis Colman, and George Colman the Elder; with annotations and remarks.

Dr. Thompson is printing a new edition of his System of Chemistry; and is preparing a work on the Practice of Chemistry.

Very shortly will be published, Part X. of Stephens' Greek Thesaurus, which will be accompanied with a reply to the critique in the Quarterly Review.

In a few days will be published, Part I. in 8vo. price 1s. of a new and beautiful edition of Shakespear's Plays: the whole will be completed in nine parts, each of which will contain 4 plays.

In a few days will be published, a new and elegant edition of the Holy War, by John Bunyan. Embellished with eight highly finished engravings, and explanatory notes. By the Rev. George Burder, A.M.

To be published early in August, the School Prayer-Book; being a week's course of prayers for the use of schools and young persons, together with a few on particular occasions: also, the collects throughout the year, with a short explanatory catechism prefixed to each; the Church Catechism in English and French; and some select psalms and hymns.

ART. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Memoirs of Granville Sharp, Esq. Composed from his own MSS. and other authentic Documents in the possession of his family and of the African Institution. By Prince Hoare. With Observations on Mr. Sharp's Biblical Cri-

ticisms. By the Lord Bishop of St. David's. 4to.

CLASSICAL LITERATURE.

Ricardi Porsoni Notæ in Aristophanem quibus Plutum Comædiam partim ex ejusdem Recensione, partim à Manu-

scriptis emendatam et variis Lectionibus instructam præmisit, et Collationum Appendicem adiecit Petrus Paulus Dobree, A.M. Collegii SS. Trinitatis Socius 8vo. 11. 1s. boards, large paper, 2l. 2s.

Joannis Scapulæ Lexicon Græco Latium e probatis Auctoribus locupletatum, cum Indicibus auctis et correctis. Item Lexicon Etymologicum cum Thematibus investigatu difficilioribus et anomalis, et Jo. Meursii Glossarium Contractum. Indici Græco inseruntur aliquot Verborum millia e Scotto, Bæsto, aliisque. Accedunt Prisciani Lib. XVIII. Pars posterior, et Ammonius περί Ὁμοίων καὶ Διαφορῶν Λέξεων e Cod. MS. Reg. Musi Britannici emendatus: Cum Opusculis grammaticis ex Edit. Valckenærii. Oxonii, e Typographeo Clarendoniano. 1820. Fol. 3l. 13s. 6d. in sheets.

EDUCATION.

A System of Education for the Infant King of Rome, and other French Princes of the Blood; drawn up by the Imperial Council of State, with the approbation and under the personal superintendence of the Emperor Napoleon. In English and French. With a beautiful portrait the son of Napoleon, from a very fine original miniature by Isabey. 8vo. 8s.

Early Education; or the Management of Children considered with a View to their future Character. By Miss Appleton, author of "Private Education." 8vo. 10s. 6d.

HISTORY.

An Essay on the Origin and Purity of the Primitive Church of the British Isles, and its Independence upon the Church of Rome. By the Rev. William Hales, D.D. Rector of Killesandra, &c. 8vo. 16s.

An Introduction to Modern History. In continuation of an Introduction to Chronology and Ancient History. By W. Jillard Hort. 2 vols. 18mo.

Letters from Germany and Holland, in 1813, 14, containing a detailed Account of the Operations of the British Army in those Countries. cr. 8vo. 7s.

MECHANICS.

An Essay on the Construction of Wheel Carriages, as they effect both the Roads and the Horses; with Suggestions relating to the Principles on which the Tolls ought to be imposed, and a few Remarks on the Formation of Roads. By Joseph Storrs Fry. 8vo. 6s.

MEDICINE.

Cases of a Serious Morbid Affection; principally incident to females after delivery, abortion, &c. and arising from Uterine Hæmorrhagy, undue Venæsection, Menorrhagia, protracted Lactation, Diarrhœa, Aphthæ, Constipation, Scybæ, or other causes of exhaustion and irritation. By Marshal Hall, M.D. F.R.S.E. &c. 8vo. 4s. sewed.

An Historic Sketch of the causes, progress, extent, and mortality of the Contagious Fever Epidemic in Ireland, during the years 1817-18-19, with numerous tables; and an appendix, containing various documents, illustrative of its general history, and of the system of management adopted for its suppression. By William Hartz, M.B. Physician to the King's Hospital, and to the Prisons of Dublin.

MISCELLANEOUS.

Tales of the Heart. By Mrs. Opie. 4 vols. 12mo. 1l. 8s.

The Works of the Rev. Thomas Zouch, D.D. F.L.S. Rector of Scrayingham, and Prebendary of Durham; with a memoir of his life. By the Rev. Francis Wrangham, M.A. F.R.S. and Chaplain to his Grace the Archbishop of York. 2 Vols. 8vo. 1l. 4s.

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Lucian of Samosata, from the Greek. With the comments of Wieland and others. By William Tooke, F.R.S. 2 vols. 4to. 5l. 5s.

Essays and Sketches of Life and Character. By a gentleman who has left his lodgings. cr. 8vo.

NATURAL HISTORY.

The Natural History of Ants. By Mr. P. Huber, Member of the Physical and Natural History Society of Geneva, and Corresponding Member of the Natural History Societies of Tarn and Garonne, &c. Translated from the French, with additional notes. By J. R. Johnson, M.D. F.R.S. F.L.S. &c. &c. 12mo. 9s.

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Amyntas, a Tale of the Woods: from the Italian of Torquato Tasso. By Leigh Hunt. With a portrait of Tasso, and five wood-cuts. fcap. 8vo. 7s. 6d.

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POLITICAL ECONOMY.

A Vindication of Mr. Owen's Plan, in reply to the misconceptions of a writer in No. LXIV. of the *Edinburgh Review*.

THEOLOGY.

Lectures on the Holy Bible, illustrative and confirmatory of its character as an economy of religion. By the Rev. Tho. Gilbert, Dublin. 8vo. 8s.

Weekly Prayers, imitating that Form of Worship contained in the Liturgy. Likewise, *Evening Prayers.* By the author of the *Historical Epitome of the Old and New Testament*. 2s.

Sketches of Sermons preached to congregations in various parts of the united kingdom, and on the European continent: furnished by their respective authors. Vol. I. 12mo. 5s.

TRAVELS AND TOPOGRAPHY.

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A Survey of Staffordshire: containing the antiquities of that county. By Sampson Erdeswick, Esq. Collated with MS. copies, and with additions and corrections by Wyrley, Chetwynd, Degge, Smyth, Lyttleton, Buckeridge, and others; illustrative of the history and antiquities of that county. By the Rev. Thomas Harwood, B.D. F.S.A.

* * The whole impression has been limited to a very small number, the greater part appropriated to the subscribers 8vo. 1l. 1s. a few copies on large paper. 1l. 11s. 6d.

The Journal of a Short Captivity in Dahomy, in Africa; with some account of the manners and customs of that nation. By John McLeod, M.D. author of the *Voyage and Shipwreck of the Alceste*. fcap. 8vo. with plates. 5s. 6d.

Sketches illustrative of the Manners and Costumes of Italy, Switzerland, and France. By R. Bridgens. No. 1. With five coloured plates, and descriptive letter-press. royal 4to. 10s. 6d.

Voyage to South America, performed by order of the American Government in the years 1817-18, in the frigate Congress. By H. M. Brackenbridge, Esq. Secretary to the Mission. 2 vols. 8vo. 1l. 4s.

A Tour through a part of the Netherlands, France, and Switzerland in 1817. With reflections serious and lively. By Thomas Heger. 8s.

* * The Title, Index, and Contents to Vol. XIII. are unavoidably deferred till the next Number.